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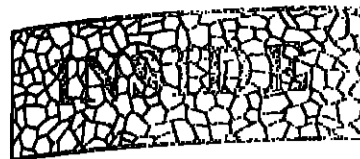
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**THE COST OF AN EDUCATION** — Philip Gillon talks to students at the Hebrew and Tel Aviv Universities about their financial problems, and their views on the Ministry of Education's proposal to raise tuition. Page 4.

**HANSEL AND GRETEL AND THE MAN FROM GENEVA** — A Grim Fairy Tale, by Ephraim Kishon. Page 6.

**REVOLUTION, MEXICAN STYLE** — Lea Ben-Dor interviews the President of Mexico. Page 7.

**FAMILY TO FAMILY** — Kibbutzim in the Jordan Valley have adopted a number of Russian families. George Leonof reports. Page 9.

**THE AMERICANS AND THE VISHUV** — Two encounters between American diplomatic representatives and the Jews of Turidat Palestine are described by Avraham Rivlin. Page 11.

**HEART OF THE MATTER** — Zev Schul, a heart patient himself, discusses how Israeli doctors fight the nation's number one killer. Pages 17-18.



**ZOO ZIONISM** — Prof. Aharon Shuler, the founder and director of the Jerusalem Biblical Zoo, talks to Joanna Yehiel. Pages 20-21.

**BOOKS** — The Diaries of Siv Alexander Oadogan, Page 12; New novel by Avraham B. Yehoshua, Page 13; The influence of Structuralism, and Abraham Lissin's visions of Jewish heroism, Page 14; The culture of unbelief, Page 16.

**FAMILY** — The Siphonist Story in Marketing With Martha, Page 23; Fashion Flashes by Catherine Rosenheimer, Page 24; Summer Camps for Underprivileged mothers, Page 27; Guard dogs for border patrols, Page 28.

**ARTS AND ENTERTAINMENT** — Yohanan Boehm's Music and Musicians, Page 29; Simply Simon, Theatre Review by Mendel Kohnsley, Page 30; Hans Christian Andersen in Arabic, by Sami Kamal, Page 31; Art Reviews, Gallery Guide, Pages 32-33; Radio-TV schedules, Page 34; Philip Gillon's Television, Page 35; What's On, Pages 36-37; Onemas, Page 38; Poster, Page 39.

## the universities' financial crisis

The Tel Aviv University library.

ISRAEL'S institutes of higher learning are in a state of crisis. Tel Aviv University threatens to close because of acute financial difficulties. The Hebrew University of Jerusalem is convening a special session of its Board of Governors to discuss the current budget, which cannot be balanced. On top of this we have had a general strike of students in all the institutions against possible increases in tuition fees.

How has this unhappy situation come about? Our universities and other institutes of higher learning have grown tremendously in the last decade. In 1962, there were only four — the Hebrew University, the Technion in Haifa, the Weizmann Institute at Rehovot and Bar-Ilan University near Ramat Gan — with a total of just over 11,000 students. By 1972, the number had grown to seven with the addition of Tel Aviv, Haifa and the Negev Universities, and the total enrolment was 47,500.

The total combined budget in 1961-62 was IL39.1 m.; today it is IL575m. Allowing for the general increase in prices over this period it appears that the universities' actual financial needs have grown seven fold, while the gross national product has only slightly more than doubled and the total population of the country has increased less than one and a half times.

All the institutions have been relying heavily on support from the Government and the Jewish Agency. In 1961-62, the total allocation from public funds amounted to IL198m. In 1972-73 it has risen to IL350m.

These figures refer only to current expenditure. Huge amounts have been spent on building and the development of campuses, and estimates of future developments are of similar magnitude. Although Government assistance in this field has been smaller than for current expenditure, large sums of Government money have also been invested on building.

The percentage of public funds spent on higher education in Israel is among the highest in the world. In my opinion, we have not only reached the limit; we have been allocating too much to higher education in comparison with other educational purposes. Any additional money that might be made available for education should be spent first on pre-primary education (kindergartens for two- to three-year olds) and on providing the high-school facilities re-

A situation in which every institution of higher education makes its own decision, and then "indirectly but inevitably" sends the bill to the Government is impossible, writes Dr. YA'ACOV ARNON, former Director-General of the Ministry of Finance. He says that the percentage of public funds Israel spends on higher education is among the highest in the world, and it should not become higher.

quired to enable more of our 14-17 year olds to complete this part of their education. Only when these needs are fulfilled should extra sums be allotted to the universities. The solution to the present crisis should not be sought by demanding increased allocations for the institutes of higher learning from public funds.

Let us now look at the other sources of income which have traditionally helped finance our universities. Right from the start, the older institutions especially have been able to draw on sympathy and money from friends abroad. This source has been of considerable importance in developing the institutions, although it plays a smaller part than formerly in current expenditure.

It would seem to be unrealistic to look for help from this source in the future as far as current deficits are concerned. There are two reasons for this. First, Israel's general requirements, resulting from its political difficulties and the need to absorb immigrants, are so tremendous that the possibilities of raising funds for other purposes are sadly diminished. Secondly, people who are specially interested in supporting our universities are more willing to donate money for development than for current expenditure. Even if special efforts are made, we cannot expect a large increase of income from this source.

The third source of income is the fees paid by students. These have hitherto been relatively low. This is because most students, beginning their studies after army service, have become accustomed to independence. They are not prepared to rely on their parents, — even where their parents are prepared to continue subsidizing adult sons and daughters — but work their way through college. The general student opposition to an increase in fees is therefore perfectly understandable.

Looking at this part of the problem from the point of view of national priorities, however, we have to take into account the way Israel society has developed since the mid-fifties. There has been a progressively increasing emphasis on a university education, and it cannot be gained that someone with a degree has a better chance of getting into the higher income brackets than someone without.

It is therefore difficult to justify the action of the students in deciding on last week's strike and preventing even discussion, at government level, on the adjustment of fees as a partial solution of the present troubles. Measures will, of course, have to be taken to ensure that able youngsters get grants and loans for financing their studies. But it should be clear that, from the point of view of social priorities, there is no reason why every rich young man — or woman — should receive a subsidy from the Government (even if he has no real capacity for study), a subsidy which in the end will be paid by the taxpayers — even those who cannot afford to send their own children to university.

When the Government is financing some two-thirds of the total expenditure of the country's universities, it has a duty to ensure that such coordination is achieved within the framework of the financial capabilities of the community as a whole.

It seems to me that this coordination has been badly lacking in the last decade, and that many developments have taken place in the various universities which would have been far more efficient had there been more understanding between them. This applies both to the development of facilities and to establishing conditions for teaching staff (especially fringe benefits such as housing and transport expenses).

It is high time that our institutions of higher learning come together to plan the academic structure of the country. We cannot afford to squander our small resources on inefficient planning either in the scientific or in the academic field. It is impossible to estimate what savings could be made by coordination, but there is no doubt that it could solve many problems. It is even more certain that wasteful duplication could be prevented in the future.

The best solution would be for the institutions to organize themselves in this way. But if competition between them prevents a self-imposed restriction on their autonomy, the Government will have to step in. A situation in which every institution makes its own decision on matters of common interest and sends the bill — indirectly but inevitably — to the Government is unacceptable at a time when more urgent needs are left unsatisfied. It seems to be that this is the main direction in which the solution for the present crisis will have to be found.

It is generally accepted in Israel that every institute of higher learning must have unlimited freedom to decide on academic matters. This means that there must be

no Government or local authority intervention in curriculum and teaching appointments. This principle is a tremendous asset in our society and it is understandable and right that every institution should do its utmost to defend its academic freedom in this sense.

To the best of my knowledge, there have not been many challenges to this freedom, either by Government or by local authorities. But there is a great difference between this right and the right of every university to enlarge its activities without any coordination on a national level. Here, the academic freedom argument has been used without any justification.

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# THE COST OF BEING A STUDENT

The Education Ministry wants to raise university tuition fees considerably as a means of helping the institution's huge and growing expenses. It has offered loans to cover the increases. PHILIP GILLON went to the campuses of the Hebrew and Tel Aviv Universities this week, to find out something about student finances.

CANADIAN-born Professor Yehoshua Cohen, the Dean of Students at the Hebrew University of Jerusalem since 1964, shakes his head sadly as he considers the wild increase in fees proposed by the Ministry of Education. He feels that the Ministry, obsessed by a desire to upgrade the fees paid by children of rich parents, who constitute a small percentage of the student body, is imposing drastic penalties on the children of middle-class and poor parents.

"Figures recently released by the Ministry itself show that 10 per cent of the parents of students have a high standard of living, 67.5 have a medium standard, and the remainder are on a very low level.

"A student who has finished the Army considers himself an adult, not a high school pupil. He works part-time to pay his way. Our figures, from a survey we did three years ago -- I think that the position today is the same -- indicate that 70 per cent of the students work.

"When I gave evidence at the Bar-Niv Commission on behalf of all the deans of students at the universities, I said that, in our opinion, the Ministry's plan was likely to make higher education a luxury of the very rich, to put it beyond the reach of the middle-class and the poor. I really believe this. The 16 per cent whose parents can afford it will take the IL2,500 in their stride; the rest of the country will be very hard hit. For a rich man an extra IL1,800 a year is not a big drain; for a poor or middle-class man it's impossible."

## Student cars

Much claptrap has been shouted from the rooftops about the wealth of the students, as proved by the numbers of cars in parking areas and the students going abroad on trips during their summer holidays.

"As to the cars, the statistics of the Ministry confirm what I have said about the rich. Ten per cent of undergraduate students have cars -- the figure for graduate students goes up to 25 per cent. So why hit all students? As for the trips, students all over the world are encouraged to travel by getting all kinds of concessions. Israel rightly gives similar concessions.

"One of the things that worries me is that there may be a reaction of great bitterness among the Israeli-born students, when they compare their conditions with those of new immi-

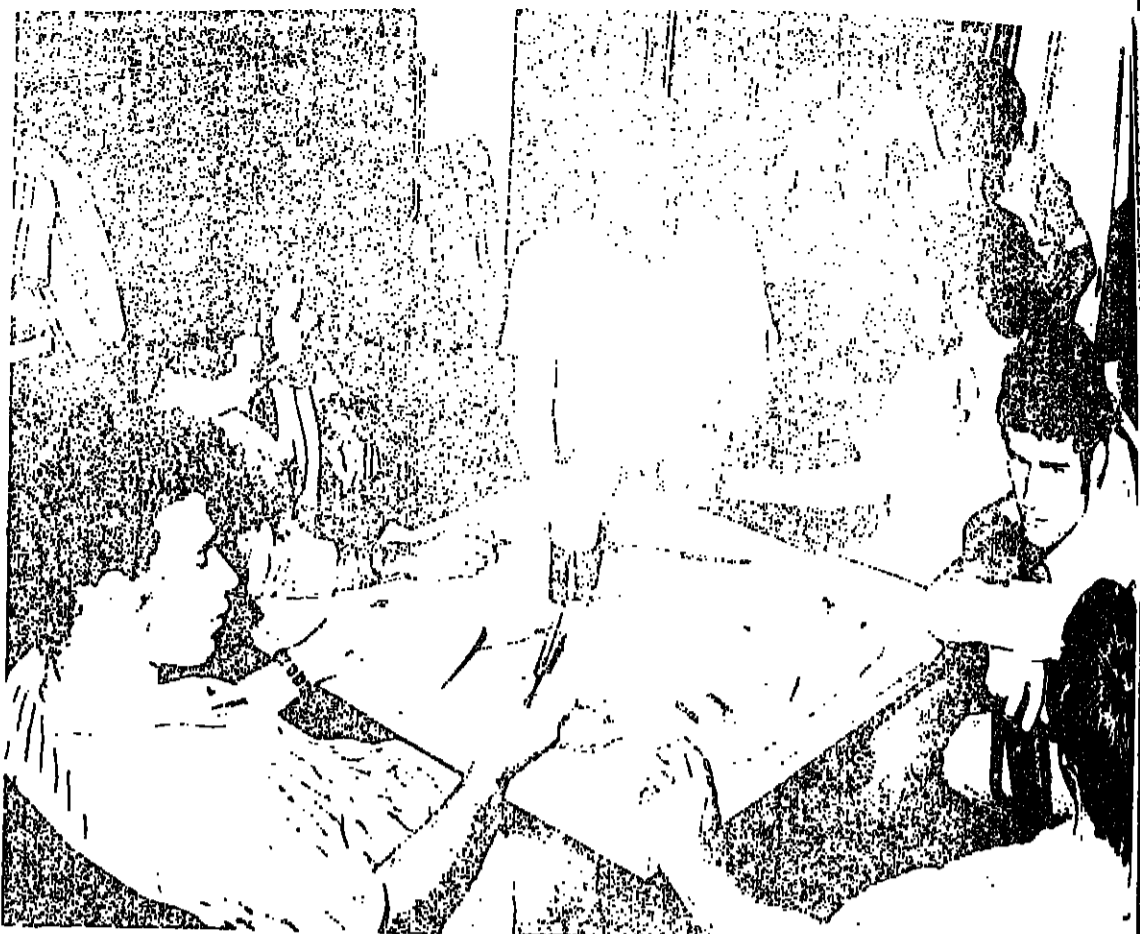


Students at the Hebrew University grab a bite at one of campus cafeterias. Top, and are at work at University offices above, and at bookstore in downtown Jerusalem, right.

grants and overseas students. I will be rich parents -- merchants am, of course, strongly in favour of everything we do for these overseas students and newcomers but I can see that the sabra may feel that all the burdens are imposed on him, while others get benefits. This feeling is already causing some concern in the country: it will get worse if the Ministry goes on with its scheme to increase fees so drastically."

What about the Ministry's proposal to lend the students not only the IL2,500, but even IL4,500 a year, to be repaid back as a fixed percentage of their salaries after they become wage-earners?

"The National Union of Students rightly calls this a hidden tax on the students' future; they talk of bringing a 'negative dowry' into marriage. I don't think the Ministry has thought the plan through to the end. What will it do about students going abroad for postgraduate study? How will it enforce collections? If the students take up the scheme, it will require funding at the rate of IL80m a year. Before any of this starts to come back, at the rate of a percentage of students' salaries after graduating, the fund need will run into hundreds of millions. If the loan is linked, students will be paying back all their lives. If it is unlinked and at the 5 per cent interest rate talked about, the gain to the Treasury will be negligible. Again, the people, who will really benefit from the loan scheme,



will be rich parents -- merchants am, of course, strongly in favour of everything we do for these overseas students and newcomers but I can see that the sabra may feel that all the burdens are imposed on him, while others get benefits. This feeling is already causing some concern in the country: it will get worse if the Ministry goes on with its scheme to increase fees so drastically."

DROR Ziegelman, who was Chairman of the Hebrew University Students' Association until Tuesday night, when a new chairman was elected, has his light student breakfast of coffee and a sandwich in the cafeteria underneath the Library. I find him remarkably cheerful on Wednesday morning, considering that he has just lost a job that paid IL450 a month, plus IL150 for expenses; he confides that he has already got a new post-secondary of the Liberal Party branch in Jerusalem.

Dror finished his B.A. last year, after three years' study, following on three years of service in the artillery. Unmarried, he pays IL200 for a room he rents in an apartment in Kiryat Moshe, the rent including the use of the telephone. He says that most students pay IL150 -- IL200 per month in Jerusalem, outside the dormitories. This rent seems to be a substantial slice of his earnings: how does he come out? Does he take help from his parents?

"No. My father is a small citrus farmer in Nes Ziona; he really can't help me. I outpace my earnings by piling lectures -- to the Army, youth, anybody who'll listen to me. I don't have a car. If the fees are raised to IL2,500, I suppose my father will make some sort of plan to help me, although I don't know how he'll do it. I've managed without help for the last two or three years."

## Paying back loans

What about the offer of a loan to more than cover the fees? "The trouble with taking loans is that they have to be paid back." He goes on: "Let's assume that I get a wonderful job, with a high salary, IL1,200 a month. This is about IL700 take-home pay. From this I'll have to pay for housing, food, furniture, refrigerator, getting married, having children -- if I pay this special education tax over and above everything else, it'll take me 30 years to pay for my education."

I put to him the Ministry contention that there just isn't enough money in the public kitty to pay for all the education services it wants to provide, including in particular, making a great effort to reduce the educational gap at high school level between Ashkenazi and Sephardi children -- figures show that the overwhelming majority of univer-

## Sabras

(Continued from preceding page) David Aron, bearded and married. He is studying his M.A. in political science and works at the University. His wife is a social worker at the Y.M.H.A. Together they earn IL4,400 a month, from which they pay IL200 a month for a 1½ room flat in very poor condition. They get around on a Vespa. IL1,400 seems to be a lot of pounds, certainly sufficient to launch a family. "It's impossible to have children," he says firmly, when I demur that the word "impossible" is surely wrong, he says, "I mean economically impossible. My wife's parents are on National Insurance; mine are small wage-earners. We have to



Ironing clothes in Mt. Scopus dormitory room.

save money for housing. We applied for a young couple's apartment but we were turned down on the ground that we are earning too much to be eligible for help. So we have to save every agora. If the fees are raised, it will be a catastrophe for us."

TEL Aviv University is differentiated from the Hebrew University of Jerusalem in that the city of Tel Aviv is perhaps the only place in the country to which it is possible to commute from a large area; transport links are widespread and buses are frequent. Almost all the students come from the area between Netanya and Rehovot, and can live at home; they do not need to look desperately for "digs" and to implore landlords to be kind to the poor students.

Limor Livnat, the Vice-Chairman of the Students' Association, lives with her parents in Ramat Gan. She is paid IL500 a month, and pays all her own expenses, including fees, but does not pay her parents for room and board. Still unmarried, she is a second-year literature student. Other students join in our interview. Eli Shimony, an economics student and the son of a Haifa lawyer, is one of the rare "foreigners" in Tel Aviv University; he pays IL180 a month for his room. His brother is studying law at Bar-Ilan University; his sister is a married teacher. So far, he is not working and is supported by his parents. Jackie Hadomi, a second-year statistics student married to a third year law student, lives in Ramat Gan with her parents. His wife works as a librarian in the University and earns about IL420 a month. Their parents are helping them; his father is an agronomist, his mother a bookkeeper, his in-laws are clerks. Margalit Lupinsky, a

dents earning less than IL800, would get a special grant of IL105. All the students would have to do would be to fill out applications and get these approved by the student associations automatically; he taunted the students. In practice, his Ministry dropped the figure to IL400 and IL600, and the Ministry fought to keep down the number of people getting the grants to a handful. They succeeded. We know that, if we agree to anything, we are bound to lose out."

The bazaar I point out to them that we are living in the Middle East, one of the world's most famous bazaar centres; no doubt the Government says IL2,500 as a

second year literature student, lives at home with her parents in a "key money" flat; she earns IL160-IL180 a month as a librarian. Her parents pay half her fees.

"They are all horrified when I tell them that a boy of Jerusalem has lost his job that some sort of rise in the fees would be inevitable. "Not one agora!" they exclaim.

Eli Shimony says: "They say that they want to extend high school education to poor Sephardi families. Everyone is obviously in favour of this. But it is neither just nor fair to try to put the burden of it on the students, who only form 6 or 6 per cent of the population. It is really a question of state policy. Obviously the aim should be to make education at all levels cheaper and cheaper, not to make it more expensive at University level. In my opinion, society benefits from higher education for its citizens. It would be a very retrograde step for Israel to reduce teachers and to cut down on research."

Not for sabras' Limor Livnat adds: "We have a feeling that the Government is opposed to University education for sabras. They are short of 20,000 workers, and don't want to take on more and more Arabs. As for academics, they are getting plenty of academics among the new immigrants, so the aim of the new policy seems to be to force the Israelis out of the universities. Also, they are having difficulty absorbing humanities students. If a graduate B.A. becomes a clerk, she gets paid for her degree, and the Government doesn't want to pay this extra."

"The new proposals will drive the children of the middle-class and the poor out of the universities; those of the universities of the rich. Yigal Allon doesn't understand the situation from the students' point of view; he seeks everything from above."

What about all the cars that the Ministry of Education sees in the parking bays?

Eli questions how many of these are student cars, as distinct from cars of staff and visitors. Limor adds: "Working students need second-hand cars to get from work to lectures, or they'd never attend lectures at all."

Margalit: "It's true. Many students are so busy working that they hardly ever get to a lecture. It takes them four years or more to graduate, instead of three."

Well, why not quit work and take the IL4,500 loan offered if they'll only agree to the rise in fees?

Margalit looks disgusted. "We'll have to pay it back soon after we start working. Today a B.A. is nothing: to get a good job, a person must have at least an M.A. By the time we've got that, we'll owe the Government IL30,000 to IL40,000. Add that to what we'll owe for housing -- I'm planning to get married, and I can't get any housing at all -- and you'll find that we will never, as long as we live, finish paying for our education."

Back immigrant aid None of them resent the help given to immigrants and overseas students. "We must have aliya, and immigrants won't come with out help," says Jackie. "One thing has nothing to do with the other," everyone agrees.

Limor takes up the tale of woe. "The Government tells me: I hate to say it, but that's the truth. Look at the business of the famous IL405 grants. The Agrarian Committee fixed fees several years ago but stipulated that these must be linked to the cost-of-living index. This worked well for some years: fees rose steadily, but gradually, with the index. Last year they jumped by IL150. So we threatened to strike. Yigal Allon said that all unmarried students earning less than IL600 a month, or married stu-

dent would get a special grant of IL105. All the students would have to do would be to fill out applications and get these approved by the student associations automatically; he taunted the students. In practice, his Ministry dropped the figure to IL400 and IL600, and the Ministry fought to keep down the number of people getting the grants to a handful. They succeeded. We know that, if we agree to anything, we are bound to lose out."

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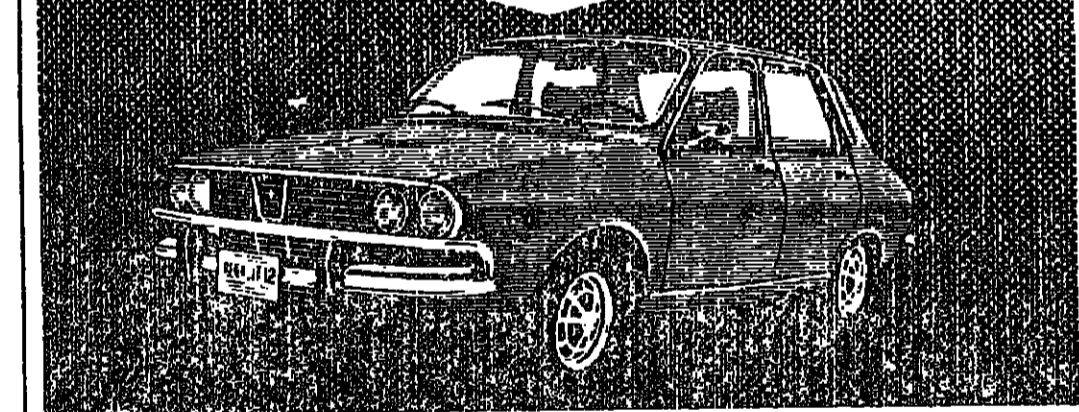
start to bargaining, not really as a sacred principle. They hope the students will agree to a rise of IL10, they'll drop to IL2,400, and so on and so forth like in the Old City, till a bargain is struck at around IL1,500.

"We are scared of this, and we know the Government is a better huckster than we are. But we'll never give in," asserts Limor. "Look how the Government works. We complained about the steep rise according to the Agrarian principle, so they appointed the Bar-Niv Commission, to look into our grievance that IL150 was too much. The Bar-Niv Report won't be ready till next year, for the following year. In the meanwhile, they suddenly hit us with this IL2,500."



Library jobs are good, but hard to get. (David Isaac)

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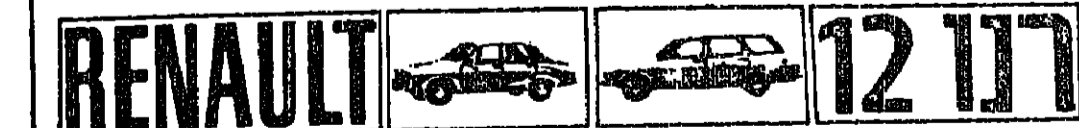


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**How to make personal application**  
Workers who have three children or more, or couples where both husband and wife are working, even if they have no children, must make individual application through their employer, to a National Insurance Institute branch.

**Payment by Employers**  
Employers will continue paying the grant to employees with two children or less, and to employees whose spouse is not working.

**Amounts of grants and additional payment.**

**Additional payment to low-income earners**  
Workers whose monthly salary is up to IL425 will receive an additional payment of IL25. Those earning more than IL425 a month will receive an amount bringing their salary up to IL450.

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Employers will receive letters regarding these changes, also forms for making individual applications.

Employers, please help your workers to take advantage of their National Insurance Institute rights and submit their applications to the institute.



Immigrant family sits with kibbutzniks during Shavuot outing at Afikim (above); girl from absorption centre enjoys dip in pool (upper right); Afikim guest has about as good a time as could be imagined (right). (Roy Brody)



Kibbutzim in the Jordan Valley have started a programme of absorption aid for Soviet immigrant families. The Post's George Leonof met with Sara and Boris Gurvich of Afikim, above, founders of the plan which links veteran and immigrant families.

SEVERAL of the established kibbutzim of the Jordan Valley, themselves largely founded by pioneers from Russia, have now organized an "absorption aid" operation to smooth out the difficulties encountered by newcomers from the Soviet Union. The decision to unite in the enterprise, which is carried on for the most part on a family-to-family basis, came on the heels of an encouraging initiative by the kibbutz Afikim, which remains the moving spirit.

Partners in the venture are Ashdot Ya'akov, Degania — "Mother of kibbutzim" — Kinneret, Sha'ar Hagolan, Masada and Beit Zera.

The idea of easing the integration of the new immigrants who, in addition to the usual problems, expect a "classical" ideological Zionist framework — is generally attributed to one of Afikim's senior couples, Sara and Baruch Gurvich, who originally met in Kustanai, northern Kazakhstan, to which they were separately exiled in 1927 because of their Zionist views. They both arrived in Palestine at the end of the 'twenties.

Late last autumn, the Gurviches met Dr. Ernst Mendelson, who was then attending

the Absorption Centre in Tiberias. From the young physician and his family (interviewed by *The Jerusalem Post Magazine*, March 17, 1972), who subsequently joined Ashdot Ya'akov, they learned some of the more urgent problems troubling newcomers.

As Dr. Mendelson now recalls, what the immigrants lacked more than anything else was the warmth of human relationship. Ignorant of the language, coming from a society of a different mould and accustomed to a lively cultural life, they felt they were being treated not as individuals but as ciphers in a large operation known as "The Russian Alibi."

Getting to know the Gurviches was "like stumbling on an oasis in the desert." Dr. Mendelson, declares. Sara, a teacher of agriculture, has for many years played a leading part in amateur theatrical productions, including dancing. Baruch is a builder who, among other structure, put up Afikim's important plywood plant. Both are well versed in Russian literature and intensely interested in the problems of Soviet Jewry.

The Gurviches exchanged frequent visits with the Mendelsons, brought them into con-



able in the educational system to the availability of public services and utilities.

In all, 13 Afikim families joined the scheme, adopting the same number of immigrant families. The kibbutz provided transportation to fetch the guests once a week to be entertained in individual homes and at group activities, including meetings at the kibbutz club. They are also brought to the kibbutz on all festivals, and this gives many immigrant families their first taste of how they are celebrated.

According to the immigrants, they were surprised at the meticulous planning. There was always the exact number of seats available in the minibuses, each family given a programme showing the activities devised for the day — including performances in Russian. The schedule always provided time for airing personal problems, and the immigrants were able to get experienced advice as to how these could be conquered, and often help in overcoming them. They were always welcome to visit their "foster parents." "Sonia's home was a veritable mini-*merkaz kitta* (absorption centre)," one of the immigrants recalls.

Afikim's contacts with their wards did not end with the farewell party it staged at the end of the immigrants' term at the centre last October. The kibbutzniks continue to maintain close contacts with the 13 families, many of whom have received apartments in Haifa. One of the families, Gritsha and Luba Druk, actually settled in Afikim.

The kibbutz did not discontinue its private absorption programme with the closing down of the Tiberias Centre last year. Instead, the foster parents went further afield, and adopted 15 families in another absorption centre, this time in Upper Nazareth. Activities at the kibbutz are planned by a seven-man committee, which now coordinates its programme with the other six kibbutzim in a joint planning body. Afikim remains the guiding spirit, and plays host to 45 of the 130 immigrants feted during Pessah by the Jordan Valley settlers.

But the organizers still encounter obstacles. The Upper Nazareth Centre recently refused to allow a similar programme during Shavuot, on the grounds that the kibbutzim do not observe the holiday in approved "traditional" style. But opposition suddenly crumbled. Apparently, the absorption centre could not provide an alternative to the kibbutz celebrations, which are, in fact, generally the most colourful in the country.

# The Canadians are coming... and giving

In a week of official receptions and dinners a few of the largest industrialists of the Toronto Jewish Community announced that they have pledged to raise \$2 million for the construction of a Toronto, Ontario Pavilion in the new Shaare Zedek Medical Centre. These meetings followed by less than two months the visit of Toronto's mayor, Mr. William Dennison, and Toronto Alderman, Mr. David Rottenberg to Shaare Zedek Hospital in Jerusalem.

At a banquet in the Moriah Hotel, Minister of Interior Dr. Shlomo Yosef Burg extended the welcome of the Israel Government to Wolf and Luba Szydlow and to Joseph and Faye Tanenbaum. Dr. Burg explained that he and the Israel Government regard the medical needs of a growing Jerusalem, and the successful completion of Shaare Zedek's New Medical Centre as important and correlated matters.

## Toronto, Ontario Friends

Mr. Wolf Szydlow is founding Chairman of the Toronto, Ontario Friends of Shaare Zedek, and the coordinator and animating spirit of Shaare Zedek's fund-raising activities in that city. Though a major manufacturer of crystal chandeliers, and director of other business enterprises, Mr. Szydlow finds time for wide correspondence and frequent personal appearances on Shaare Zedek's behalf. His generalship of the fund-raising campaign has made the Toronto community a virtual suburb of Jerusalem, with an increasing number of prominent Torontonians showing an interest in the quality of life and the medical needs of Jerusalem's citizens.

Mr. Joseph Tanenbaum is one of the major philanthropists of Toronto and a benefactor of a long list of Jewish institutions there and abroad. He, and his wife Faye were guests of honour at the banquet in the Moriah Hotel. Mr. Tanenbaum, who had formerly been a steel manufacturer, now owns the Runnymede Develop-

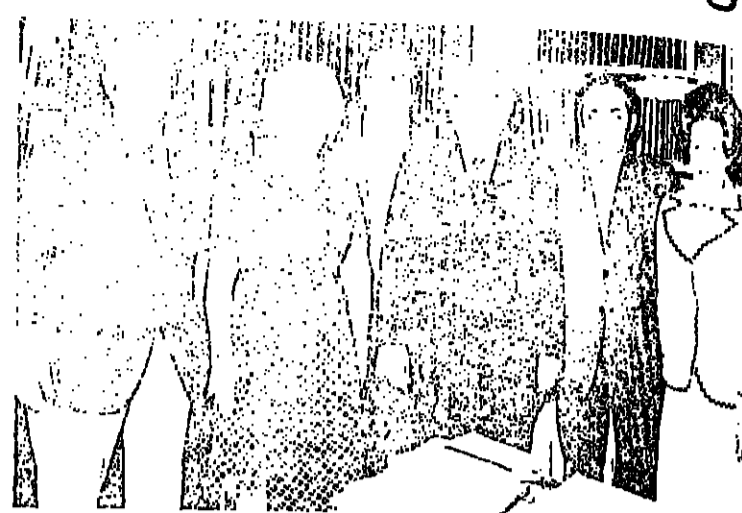
ment Corporation, a large land development firm in Toronto. His brother, Max Tanenbaum, president of York Steel in Toronto, shares his keen interest in Shaare Zedek's New Me-



Minister of Interior Dr. Shlomo Yosef Burg is the keynote speaker at a banquet at the Moriah Hotel for the Toronto, Ontario Friends of Shaare Zedek Hospital. Guests of Honour are Mr. and Mrs. Joseph Tanenbaum, prominent Toronto industrialist and philanthropist, and Mr. and Mrs. Wolf Szydlow, contributors and leaders of the Committee. Left to right: Mr. Nachum Pessin, Deputy Director-General - Administrator of Shaare Zedek Hospital, Mr. Joseph Tanenbaum, Dr. Burg, Mr. Wolf Szydlow, Mrs. Burg.

## Synthesis of Modern Civilization and Tradition

In his address at the Moriah Hotel, Dr. Burg observed that Israel required a peculiar synthesis of modern civiliza-



Members of Toronto, Ontario Friends of Shaare Zedek received by President Shazar. Left to right: Mr. and Mrs. Joseph Tanenbaum, President Shazar, Mr. and Mrs. Wolf Szydlow. Back row: Nachum Pessin, Deputy Director-General - Administrator of Shaare Zedek Hospital. President Shazar, noting the participation of the Toronto, Ontario Jewish community in the Shaare Zedek project, expressed appreciation for the strengthened links between Jewish communities abroad and Israel. He observed that Jerusalem needs more hospital beds, as well as an expanded Shaare Zedek Hospital, which so well fits the special character of Israel's capital.

## President's Reception

tion and Jewish tradition, if she were to achieve the full promise implicit in her restoration to statehood. He cited Shaare Zedek's own viable synthesis of modern medical science and Jewish tradition. Shaare Zedek Hospital is an institution, he said, which treats people and not diseases. It treats them with the most advanced methods, equipment and knowledge available to modern medical science, yet preserves, by its adherence to Jewish values and learning, a compassionate, humane and personal regard for each and every patient. Shaare Zedek Hospital is one of the few institutions in the modern world which has avoided the defect of depersonalized medicine that is often associated with modern medical technology and specialization. A Jewish pattern of life can not only coexist with modern civilization, declared Dr. Burg, but may also inform and guide it. From Shaare Zedek's example, other areas of contemporary life in Israel might draw instructive ideas for their spiritual and intellectual existence.

The Toronto, Ontario community is one of the most recent members of Shaare Zedek's extended overseas family. But judging from the pledges and activities of this week's guests, Mr. and Mrs. Joseph Tanenbaum and Mr. and Mrs. Wolf Szydlow, that community will become one of the principal benefactors of the hospital and of the people of Jerusalem, whom it serves.

# Washington and the early Yishuv

RELATIONS between the U.S. Government and the Yishuv in Eretz Israel are not of very long standing. This is understandable because until the present century, the U.S. had no special economic or political interests in the Middle East. Another factor is that, until the end of the 19th century, American Jewry did not represent an important economic or political factor.

Relations between the U.S. Government and the Jewish settlers in this country were only established in the last third of the 19th century. And very early in this period, two incidents occurred against the Jews. The first happened during the visit to Jerusalem of the U.S. Ambassador to Constantinople, Lewis Wallace, who is better remembered today as the author of the historical novel "Ben Hur." The second concerns the involvement of the U.S. Consul in Jerusalem, Victor Beauboucher, in a case of the attempted forced conversion of a Jewish girl.

But by and large, the representatives of the U.S. were very helpful to the Yishuv in general and to individual Jews. It should also be remembered that, during the time the Turks controlled Eretz Israel, the U.S. Government saw fit to send three Jewish ambassadors to Constantinople. They were Oscar Straus, Solomon Hirsch and Henry Morgenthau Senior. To the extent of their authority, all three were able to do a great deal for the Yishuv.

## First consul

The first U.S. consular agent in Jerusalem and Jaffa was a Jew named David Darmon, who was appointed in 1830. After only four years he was relieved of his post largely on account of the opposition of the missionaries who were settling in Jerusalem in increasing numbers. It took 10 years for another U.S. consul to be appointed. This was Warder Cresson. Before long, he converted to Judaism, changed his name to Israel Michael Boaz, and married a Jewish woman. He died in Jerusalem in 1880.

In the early seventies of the 19th century, about a dozen Jews were registered with the consulate as being entitled to U.S. protection. But during the Turco-Russian war of 1877-78, Russian Jews in Eretz Israel were left without any consular protection. They were at the mercy of the Turkish police and were fearful of being drafted into the Turkish army and forced to fight against Russian troops, among whom would be fellow Jews. In their predicament, hundreds of Jerusalem Jews turned to the U.S. Consul, Frank de Haas, and asked him to take them under the protection of his government.

De Haas issued them with temporary protection papers, reported that he had done to the State Department in Washington, and asked for its approval. He wanted his superiors to grant more than merely temporary protection until the end of hostilities. He wrote that "this step is in the spirit of our republican institutions, since the remnants of this formerly great nation (the Jews) are today without a king, government or consul able to protect them."

The State Department reacted with caution. It sent instructions to all U.S. consuls to take note of any cases of Jews being persecuted and to make representations to the governments concerned. The consuls were not, however, to grant persecuted Jews the protection normally extended only to U.S. citizens.

In 1880, the U.S. Ambassador to Constantinople, Oscar Straus, paid an official visit to Jerusa-

Avraham B. Rivlin, a member of the veteran Jerusalem family, describes two encounters between members of the U.S. diplomatic service and the Jews of Turkish Palestine before the turn of the century.

lem. He was received with great honour by the local administration and population and especially by the small Jewish community. When he was told that 400 Jewish immigrants from Russia were being held in jail in Jerusalem and that the Turkish authorities were about to expel them from the country, Straus reacted sharply. He told the Turkish Governor, Rauf Pasha, that unless the Jews were released forthwith, he would not pay him the normal courtesy call and on his return to Constantinople would ask the Court for his dismissal. In less than 24 hours the Jews were set free.

Next day, the liberated people, together with hundreds of local Jews of the various communities assembled in front of the hotel where the ambassador and his wife were staying and handed him a letter of thanks. Needless to say, the incident raised Jewish prestige in the eyes of both the local population and the Turkish authorities.

In his book "Reminiscences of a Jerusalemite," Ephraim Cohen recounts that Rauf Pasha explained to Oscar Straus that many of the Jews claiming to be U.S. citizens were not such in fact. The ambassador appeared to regard this allegation as an insult and replied solemnly and emphatically that the Jews have U.S. passports, then they are citizens. In America we don't forge passports.

Lewis Wallace's visit to Jerusalem had taken place some seven years before that of Oscar Straus in November, 1882. Wallace had been a Union general in the American Civil War and subsequently served as Governor of New Mexico. He was Ambassador to the Sublime Porte from 1881 to 1886.

## Quick exit

To welcome Wallace on his official visit, a detachment of cavalry was sent to welcome him on the approaches to the city, at Motza. The horsemen were under the command of the Pasha's representative and secretary, Yosef Effendi Krieger, a Jew. Krieger saluted Wallace and made a short speech of welcome. But since it was Friday afternoon and the Sabbath was approaching, he immediately ordered his men to about-turn and gallop back to Jerusalem, so as to avoid entering the city on horseback once the Sabbath had begun.

It seems that Wallace felt slighted by the brevity of the official welcome and, on his return to Constantinople, he made a complaint to the Court. Krieger was eventually transferred to a higher position in another part of the Turkish empire.

It may be assumed that, quite apart from this complaint, there was plenty of feeling against Krieger, since he was a thorn in the side of the missionaries. But the affair upset the Jews of Jerusalem, for whom Krieger had been able to do a great deal.

I.D. Frumkin, editor of the Jerusalem weekly "Havatzlet," sharply criticized the American ambassador in an editorial entitled "Republicanism and Despotism." He was sentenced to a month in prison for his pains.

The second incident in which a U.S. representative intervened against the Jews of Jerusalem occurred in 1868. A Jerusalem Jew named Mordechai Alex Steinberg, a Prussian citizen, decided to

convert to Christianity, together with his wife and three children. Not long after, his wife died and he himself became seriously ill, and he decided to return to Judaism. His son and his younger daughter, Sarah, reconverted with him, but his elder daughter had married a Christian and retained her new faith.

Before his death in 1865, Steinberg asked Rabbi Arie Marcus Beauboucher, took action and succeeded in having Rabbi Marcus placed under arrest in the Prussian consulate, where he remained for 24 hours. At this juncture the consul of the North German Federation, Professor Pe-termin, happened to arrive in Jerusalem. He asked to have Sarah brought before him and treated, she was visited by her apostate sister, who urged her to become a Christian again. But Sarah demurred.

When she recovered she returned to the house of Rabbi Marcus. Thereupon her sister lodged a complaint against the rabbi with the Prussian consul (the rabbi, Ilse Steinberg, was a Prussian citizen), claiming religious coercion. Receiving no satisfaction, she turned to the American consulate.

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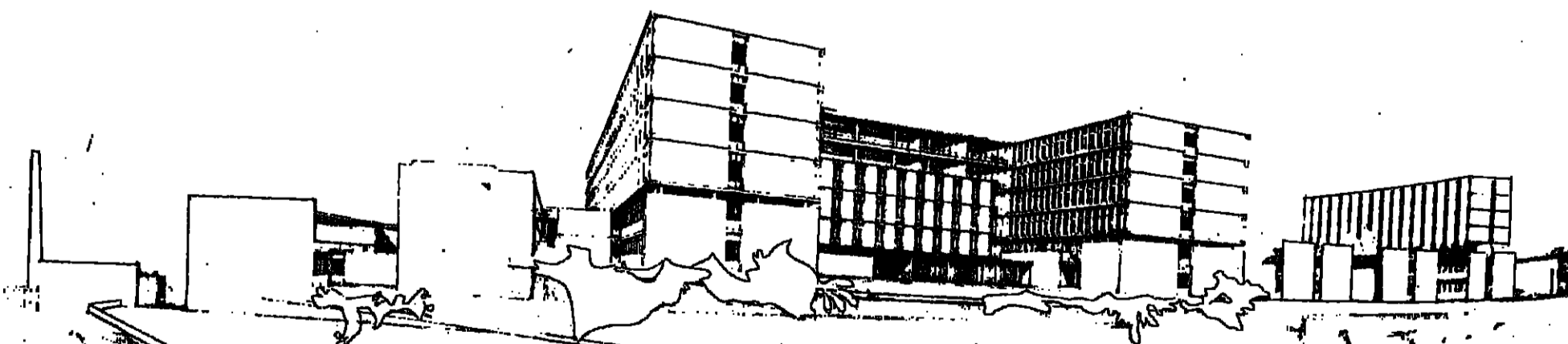
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**MATTER OF THE HEART**

Coronary disease accounts for over a fourth of Israel's fatalities each year -- a rate which is one of the highest in the world. ZEVY SCHUL, himself a heart patient, describes some of the modern means with which Israeli doctors are fighting the nation's number one killer.



Doctors at Beilinson Hospital's coronary rehabilitation unit monitor patient's physiological reactions during controlled exercise period. Most of the equipment used in the centre is made in Israel. (Sunhouse photo)

Too much lip service, and too little real attention, is paid to the heart. Loving, hating, giving feelings -- are commented with the heart in everyday speech. Slingy people are supposed to lack a heart; others have too much of it. But few ever stop to realize that heart disease is mankind's number one killer.

As an "engine," the heart's mechanical performance is unmatched. Electrical impulses from the small pacemaker located in the heart cause it to contract an average of 100,000 times each day, sending 10,000 litres of blood spurting through a complicated, 100,000-km. network of blood vessels.

When it stops being that efficient -- most often due to a clot in some major blood vessel -- death can come in minutes, or even seconds. Or it can occur in the critical four-hour period after an attack.

With all the emotional terminology attached to the heart, it should follow that a heart attack is a dramatic event. And it is.

The chilling statistics are that 40 per cent of heart victims will succumb to their first attack, and approximately one half of the total number of heart patients brought to hospitals during the course of a year will be dead on arrival. Some 13,000 Israelis suffered heart attacks last year, and the year before that. A similar number of patients is expected this year.

Most people are also unaware that the total toll exacted by heart and blood vessel diseases (1970 figures) account for 27.63 per cent of the national death rate. This is more than double the fatalities caused by cancer (17.5 per cent), diabetes, and road and other accidents put together.

ISRAEL has the dubious distinction of ranking with the developed countries of the West in heart-disease. And it is in these

countries, with their richer diets, that heart ailments are most frequent. (Indeed, the segment of the Israeli population which is of Western origin probably has the world's highest rate.)

Dr. Y. Agmon, director of the Beilinson Hospital's intensive coronary care unit and of its institute for cardiac rehabilitation, points to a worrying increase in the number of vascular disease triggered deaths during the past 20 years -- from 13.6 per cent in 1950 to 27.5 per cent in 1970, despite the relatively insignificant advance in the average life expectancy of the Israeli citizen.

North American and Central European mortality statistics shot up by 25-32 per cent during the past two decades. The U.S. alone has an imagination-defying 1,500,000 coronary occlusions per year. Six hundred thousand (600,000) patients do not survive their first attack.

The patient who reaches the hospital alive stands a fair

chance of survival, provided he is brought to the right hospital. One such is Beilinson, at Polah Tikva. Its intensive coronary-care unit provides just about every conceivable technique and device available -- (a good part of it, incidentally, manufactured in this country.)

The monitors, for instance, enable specially-trained nurses and duty cardiologists with up-to-the-second reports on their patients' hearts. Each patient is wired to his own monitor, which shows the heartbeat as a phosphorescent dot, resembling a radar "bleep," against a ruled background. The monitors also set off an alarm if the patient should start fibrillating (a fluttering convulsion which, unless stopped immediately, will cause the patient's death.)

Finally, all of the patients are monitored again on a master-screen in the cardiologists' room or central nurses' station. The entire unit is air-conditioned, and kept at carefully-controlled temperatures and humidity readings.

After spending a week or so in the intensive care unit, most patients are transferred to an ordinary ward for continued supervision and treatment. Following heart attacks they are usually hospitalized for a three-week period, Dr. Agmon said, adding that his approach was still a bit on the conservative side and he did not encourage his patients to get up and exercise too early.

Drama is never lacking. One patient -- let's call him Mr. Cohen -- was recovering after being, clinically, dead not once but twice. According to the duty doctor who received him, there had already been a final stoppage of the heart. This probably occurred just as the patient was being brought in -- around noon. Resuscitation -- including heart massage -- was started immediately and the patient was revived. Exactly one hour later, the monitor sounded the alarm again. This time de-fibrillation (Continued on next page)



Men recovering from heart attacks exercise, under medical supervision. Patient on the treadmill has pulse, other rates checked. (Sunhouse photo)



Intensive coronary care unit at Beilinson. Each patient has his own set of monitors, and a central instrument is watched over by nurse in right foreground.

## HEART

(Continued from previous page)

equipment was used, jolting the heart back into action.

"He is doing pretty well now and I predict that he will be able to live an almost normal life, provided he takes care of himself," Dr. Agmon said, smiling with great satisfaction at "Patient Cohen.

Cohen, who still seemed somewhat confused as to what had happened to him, beamed back at his doctor and wanted to know what the two blisters on his chest (minor burns by the defibrillator) were doing there.

"Cohen," like many of his other cardiac colleagues, will eventually join one of the many rehabilitation groups, doing physical exercises according to a carefully controlled and supervised program (with a doctor constantly in attendance). He will "rediscover" his ability to walk, trot, swim and lead a perfectly normal life. The rehabilitation program should enable him to regain confidence in his physical abilities.

Dr. Agmon noted that tremendous investments had been made during the course of the past two decades to determine the origins and check the continued spreading of heart and vascular diseases. These included methods intended to provide advance warning of impending attacks; to trace the origins and causes of the high fatality rates and means to combat them (one of which was the development of the intensive coronary care unit — another, more recent, includes the use of specially equipped ambulances, the first of which have just arrived in the country and are expected to reduce the number of fatalities (en route to hospitals), and finally to find ways and means of improving the rehabilitation and recovery of heart patients.

\*\*\*  
CORONARY occlusions are, as Dr. Agmon points out, the result of a progressive process consisting primarily of the depositing of fatty materials (cholesterol) on the interior walls of the main coronary arteries. A high cholesterol count is believed to be one of the causes of subsequent coronary occlusions. Doctors are of course very careful in the choice of their definitions; the words "may" and "might" crop up frequently.

At any rate, there seems to have been a definite link established between the intake of high-calorie and fat-rich foods, cholesterol counts and the heart disease rate. Dr. Agmon points out the change in our eating habits (accompanied by a parallel increase in heart disease statistics). Average daily intake in 1950 amounted to some 2,800 calories, of which 27 per cent were of fatty origins (75.9 grammes), the 1970 statistics averaged 2,988 calories of which 31 per cent were of fatty origin (104.3 grammes). It is reasonable to assume, Dr. Agmon continues, that the increased intake of calories and fats contributed in no small measure to the sharp increase in the heart disease incidence recorded during the same period.

There are additional risk factors contributing to occlusions. These, as listed by Dr. Agmon, include high blood pressure, diabetes, cigarette smoking, obesity, lack of physical activity and congenital factors.

Dr. Agmon is convinced that much can be done to prevent heart attacks. This includes watching over one's diet — a

balanced diet containing no more than 18 per cent (of the total caloric intake) animal fats, and adequate physical activity, including sport.

The combined impact of proper medical care and attention, early diagnostic warnings, the elimination of risk factors and the avail-

ability of intensive cardiac care units (and ambulances) should all contribute to reduce the death rate.

In conclusion, Dr. Agmon stresses the proven merits of the physical rehabilitation programme and its value from a physiological point of view, as well as

its beneficial psychological influence on the patients in helping them shed their fears of resumed physical activity.

Dr. Agmon added: "There are reasons to hope that by making the population familiar with the risk factors which could lead to heart disease,

preventive measures and the establishment of a network of intensive coronary care units (as well as special ambulances), it will eventually be possible to achieve a significant reduction in the incidence of coronary heart disease and the present high mortality rate claimed by this disease."

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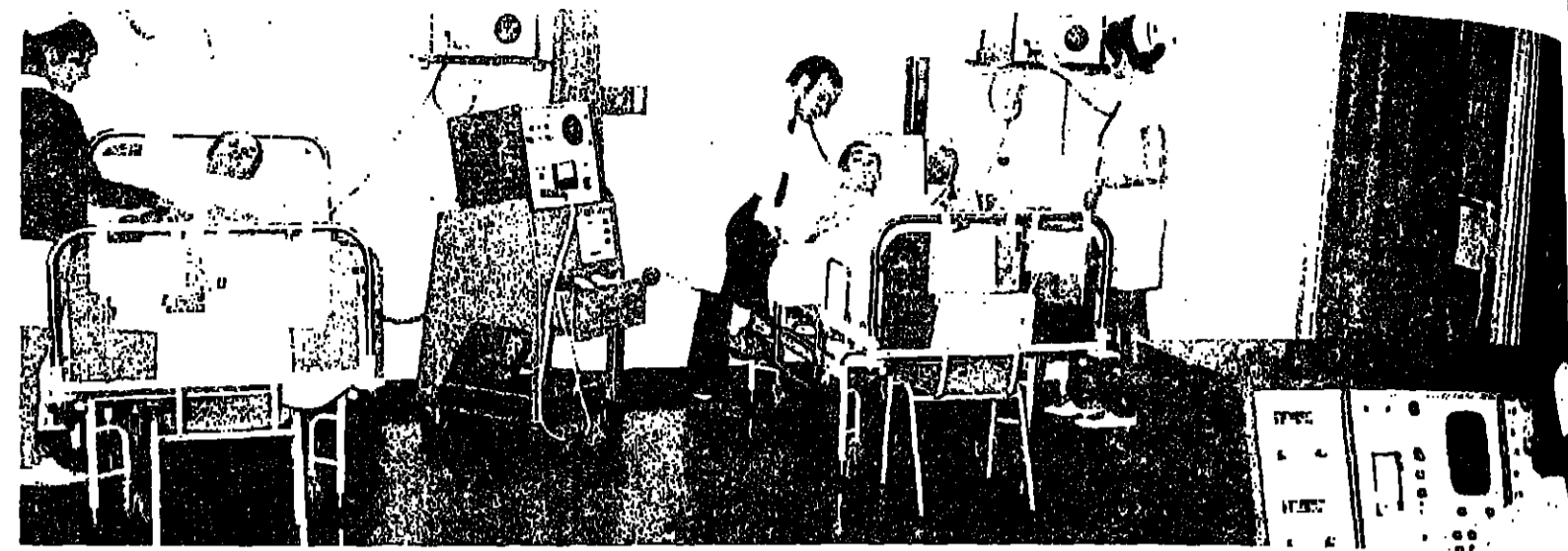
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## Yearnings in the wilderness

THE decline in morale of the generations which went forth from Egypt, which ultimately doomed them to die in the wilderness begins in this week's portion with the grumblings of the "rabble" among them who were, literally, "fed up" with the manna, and hankered for the delicacies of Egypt. Once before, before the manna descended, they had yearned for the "fleshpots"; now they increased their desirement to include — apparently fish, and a list of five vegetables, melons, cucumbers, leek, onion and garlic. These vegetables are so typically Egyptian, or at least so non-typical of Israel in ancient times, that with the sole exception of cucumbers (and that only as a cucumber patch, Isaiah 1.8) not one of them is elsewhere mentioned in the Bible.

The reader of the Bible in Hebrew may question that statement. One of the five is *hatsir*, and *hatsir* is frequently mentioned in the Bible. There is not the slightest shadow of doubt however that the word is what is called a homonym, i.e. one word having two entirely different meanings. Everywhere else in the Bible *hatsir* is rank, wild grass, or at best animal pasture;



In this verse it is an edible vegetable, almost certainly identical with the leek.

But according to one commentator it is not the only homonym in this verse. In addition to these five vegetables there is mentioned *dagan*. Now *dagan* is undoubtedly fish, and, interestingly enough this form of the word as a collective noun is actually found with regard to the fish in the Nile (Ex. 7.18), and all commentators, ancient and modern realize the difficulty of the reference to the "fish which we ate in Egypt without cost!" Where did they get fish free? The Midrash gives a homiletical explanation; Hisekuni makes the suggestion that it refers to the fish which were stranded on the banks of the Nile when the waters ebbed, and which were "free for all." But it is still fishy!

And the largely anonymous commentary on the Pentateuch ascribed to the Tosafists (D'at Zekenim) make the interesting suggestion that the word *dagan* is a homonym and that it here does not mean fish at all, but is merely another form of the word *dagan*, corn or grain. I find the suggestion attractive; if it is accepted it makes the whole of their hankering apply to the world of flora and consigns the fish back to the depths.

L.I. RABINOWITZ

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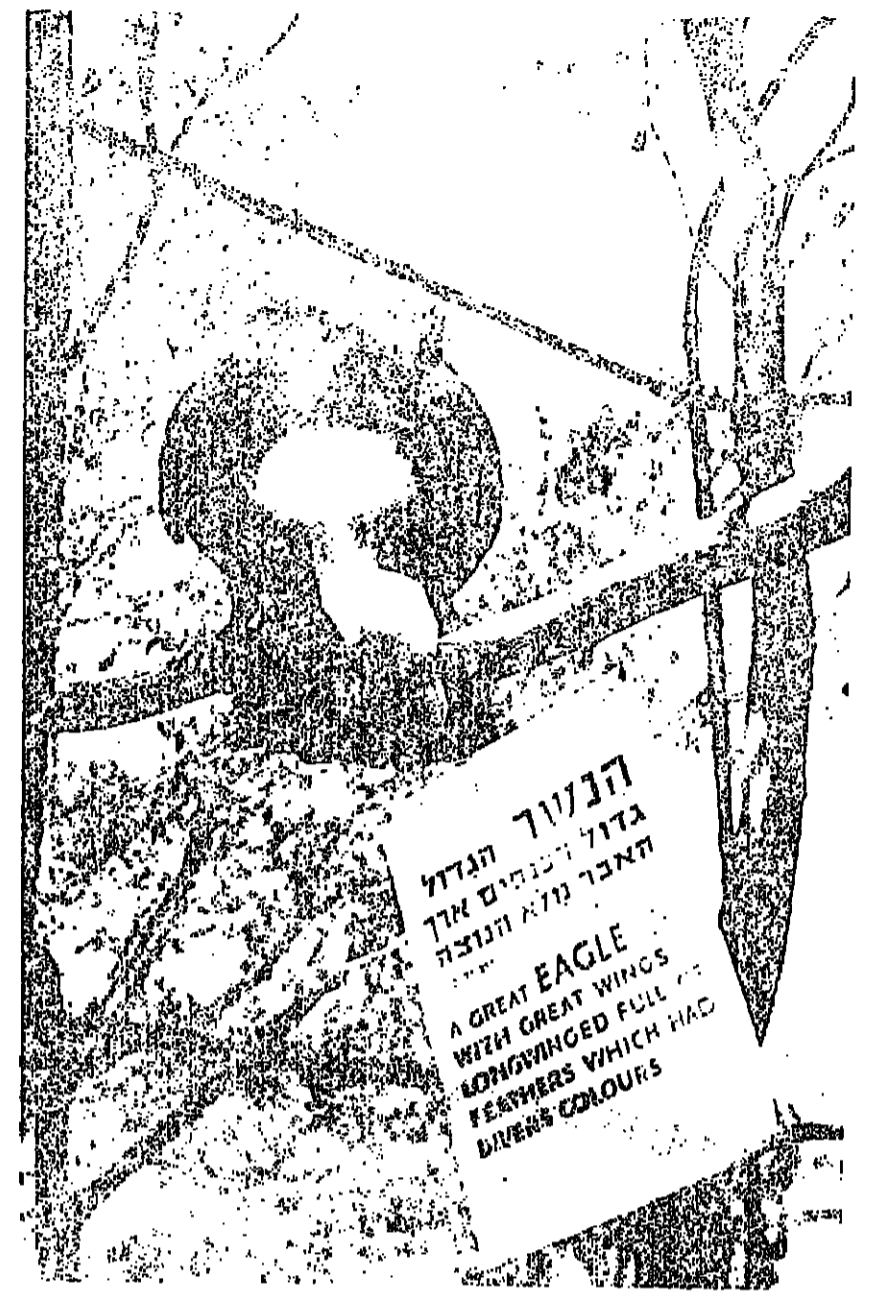
SAUER WARSHAVSKY



THE JERUSALEM POST MAGAZINE

PAGE NINETEEN

# 'Zoo Zionism'

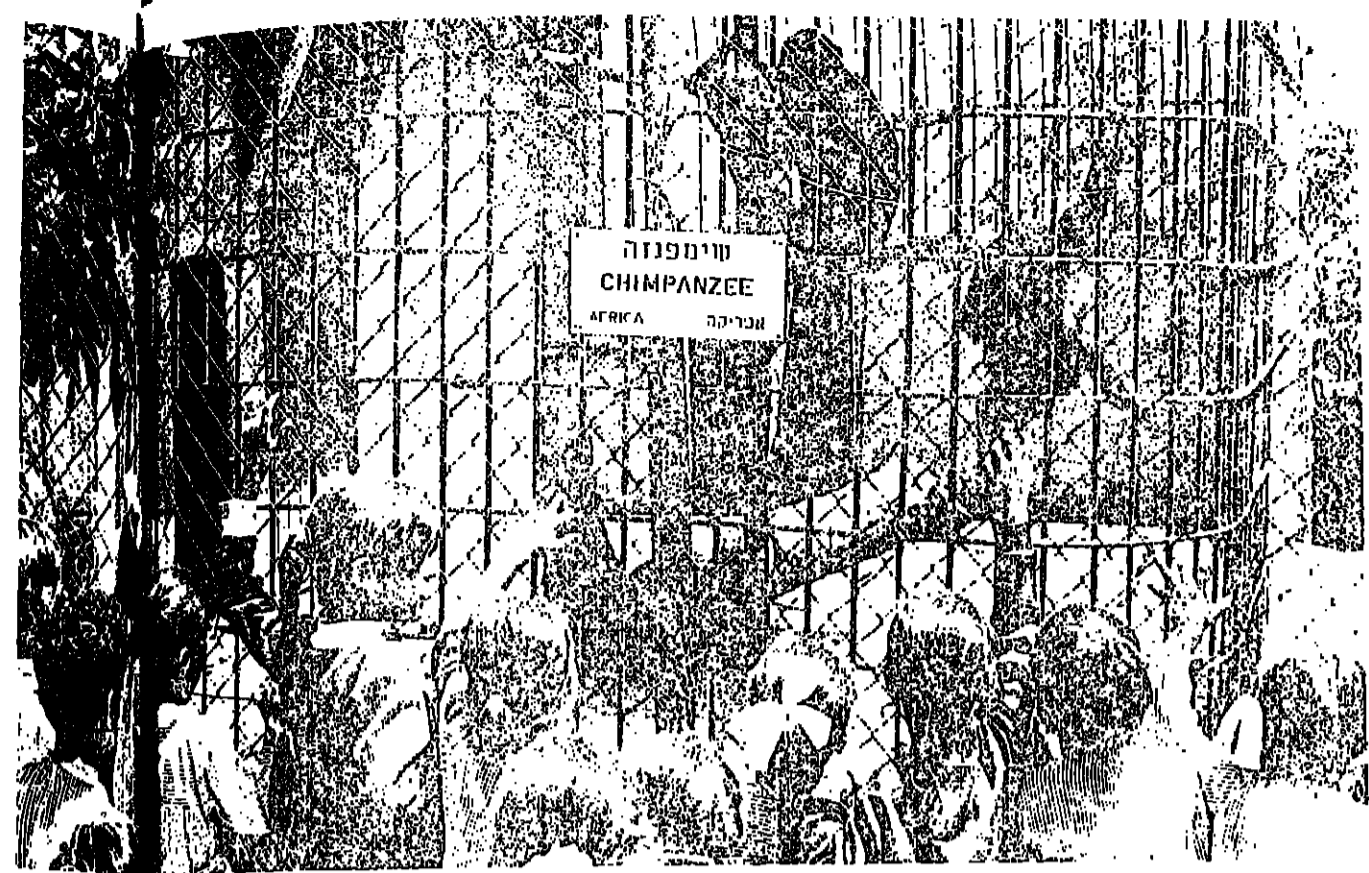


Culture at the Jerusalem Biblical Zoo is one of the vestiges of hard times in the past.

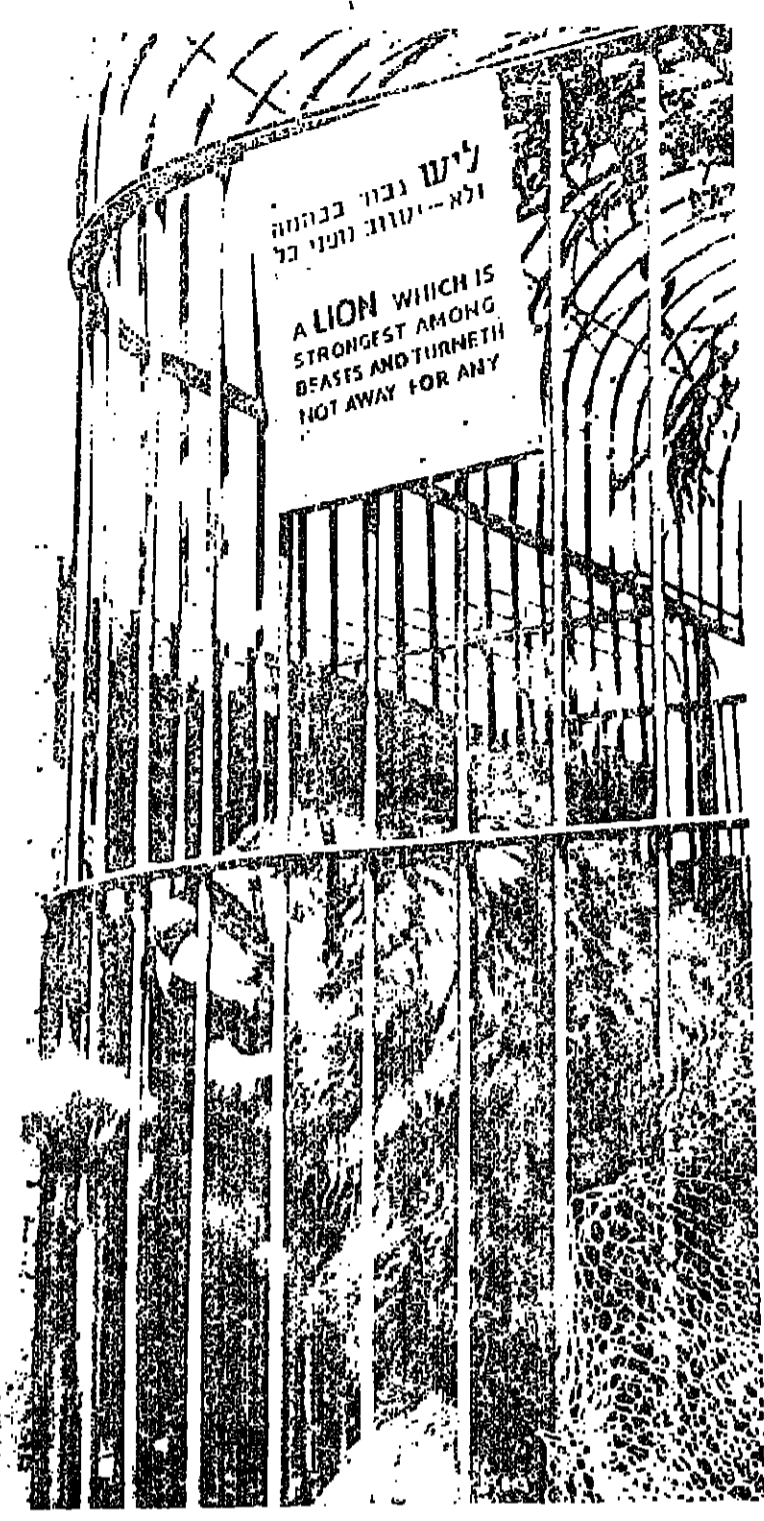
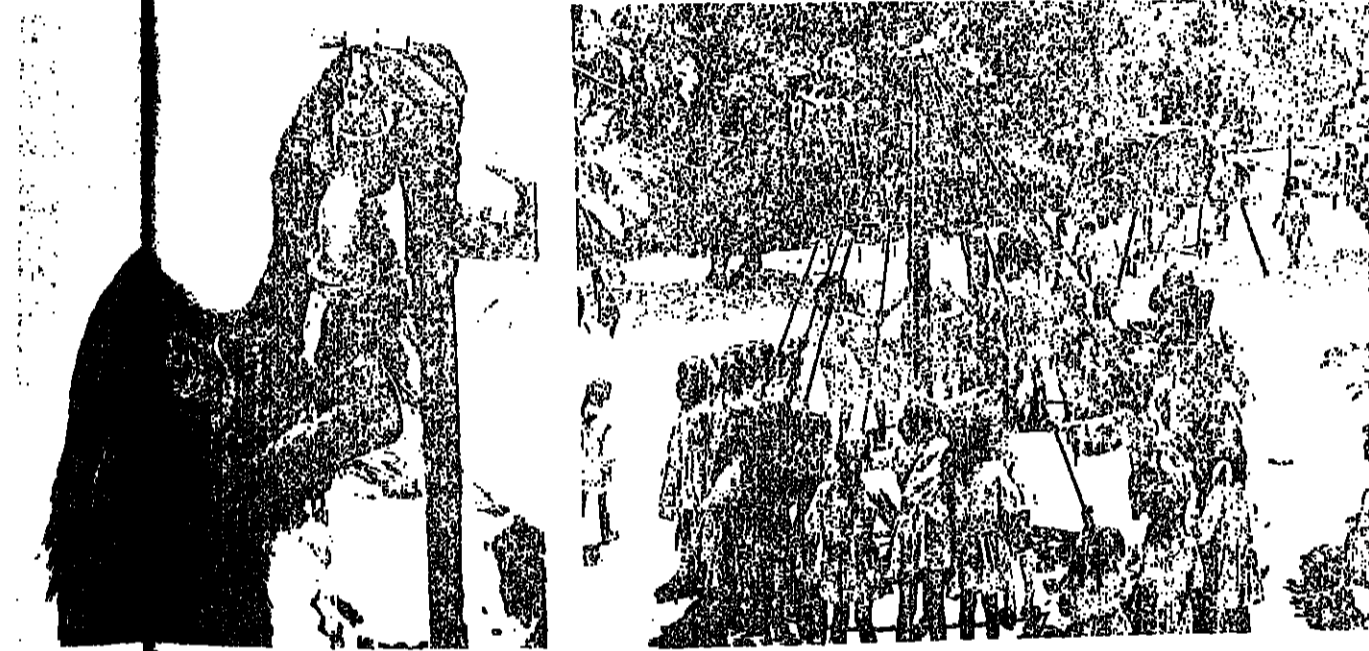
TEXT: Joanna Yehiel

PHOTOS: Werner Braun

Prof. Aharon Shulov has a treat for one of his zoo's deer



Arab girls push close for a better look at the chimp (also seen lower left), and play in "amusement park" (lower right).



Biblical quotations, like this one hanging on lion's cage, are found all over the zoo.



Syrian bears, who were saved from extinction in Biblical Zoo.

Prof. Aharon Shulov is a zoologist, not a politician. But he does agree — most heartily, and for a reason all his own — with Israel's insistence on secure and recognized boundaries.

For the past 30 years and more, Prof. Shulov and his Jerusalem Biblical Zoo — he is its founder, builder and still its curator — have seen their fortunes fluctuate with those of the city. Until 1967, the zoo was always on the front-line, in various locations from Mandelbaum Gate to its present site in Romema; the zoo's animals suffered casualties when the city was shelled and went hungry, when it was besieged, both by the Arab Legion in 1948 and by the heavy snows of 1967.

"Ach, tsorres, tsorres," says Prof. Shulov, shaking his bald head — but what could be more fitting for a Biblical zoo than taking part in the trials and tribulations of the Land of Israel?

How did the zoo start? It began as a *pinat hai* (animal corner), when he discovered that his zoology students at the Hebrew University in 1940 had no idea what a "jackal, a fox or a porcupine" were like. And these were animals supposed to be indigenous to the country, mentioned in the Bible...

Prof. Shulov decided to bring back to the Holy Land the animals which had been extinct here for several hundred years; to bring back the lion, the leopard, the fallow roe and red deer. A kind of "zoo Zionism," he still calls it.

The first tentative *pinat hai* was in the centre of the Capital in Rehov Harav Kook. Like the people anywhere, the neighbours objected to the noise and smell. So, a year later, the zoo moved to Rehov Shrauel Hanavi near the Mandelbaum Gate, on the border of Arab and Jewish Jerusalem.

It was six years before the zoo made its next move. Few visitors came during the bloody days of the 1950s, and the zoo was almost empty. Then the Hebrew University offered Prof. Shulov a plot adjacent to its campus, on Mt. Scopus.

The new cages, built with the help of the Jerusalem Municipality and the Jewish Agency, were almost completed, but the zoo could be delayed no longer. So the zoo made its third move in the spring of 1948, in company with the mammals in trucks, the birds in buses, the fish in ambulances. Then shortly after the move was completed, the zoo — and Scopus — was isolated, as the road connecting it with Jewish Jerusalem was cut.

For three years, the animals and the keepers tried to keep the zoo alive. Prof. Shulov considers this — and the zoo that actually prospered Mount Scopus as a Jewish place. "The zoo was in front of the buildings of the university. And on the outside edge of the zoo was the hyena cage. The Arabs were frightened of the hyena — they are very superstitious about it — and so didn't attempt to get through the fence to the university at night."

As animals began to starve, the zoo's director had the special task of deciding which animals were to live and which were to die. "I had to kill the smaller animals one by one to feed the larger ones," he recalls with a grimace. "And I had to free some of the other animals, like the gazelles, who stayed around the zoo because it was the only place they knew — and died under a pine tree."

When the zoo could come back from the Mount, in 1951, only 10

survived, of the original 100. There is significance in the letters *het* and *yod* — the letters *het* and *yod* spell "hai" — life.

Prof. Shulov found it again during the Six Day War, a very old male gazelle and a female were found in a kind of animal quarter in a café in Jericho. The café had no food for them, so gave them to the new military commander, who gave them to the zoo. Although very, very old, the gazelle male still could breed, so the zoo now has 10 Persian gazelles.

Why is Jerusalem so good for animal breeding? "I believe it is the climate," Prof. Shulov says. "San Diego Zoo is known as the best in the world for animals, and when I was there, we compared climates. Jerusalem's climate is far better because we don't get such extremes — in summer the humidity does not fall too low (in San Diego it is sometimes nil) and they have very cold winters and strong winds from the sea there that we don't get."

To further emphasize the Biblical aspect, the animals carry appropriate Biblical references on their cages, in Hebrew and in English. This appeals as much to the Jewish visitors as to the Christian. It probably bewilders the many Arab visitors who started to swarm through the gates of the zoo after the 1967 war, with no sign of abating. This is the only zoo in the Middle East, apart from Cairo and Tel Aviv, and its almost-natural layout,

with cages half-hidden by trees and twisting paths, gives the whole place a special appeal.

And, of course, the zoo also has other animals, not mentioned in the Bible. "If we had an occasion to get some animals from, say, Burma or the U.S., we gladly did so."

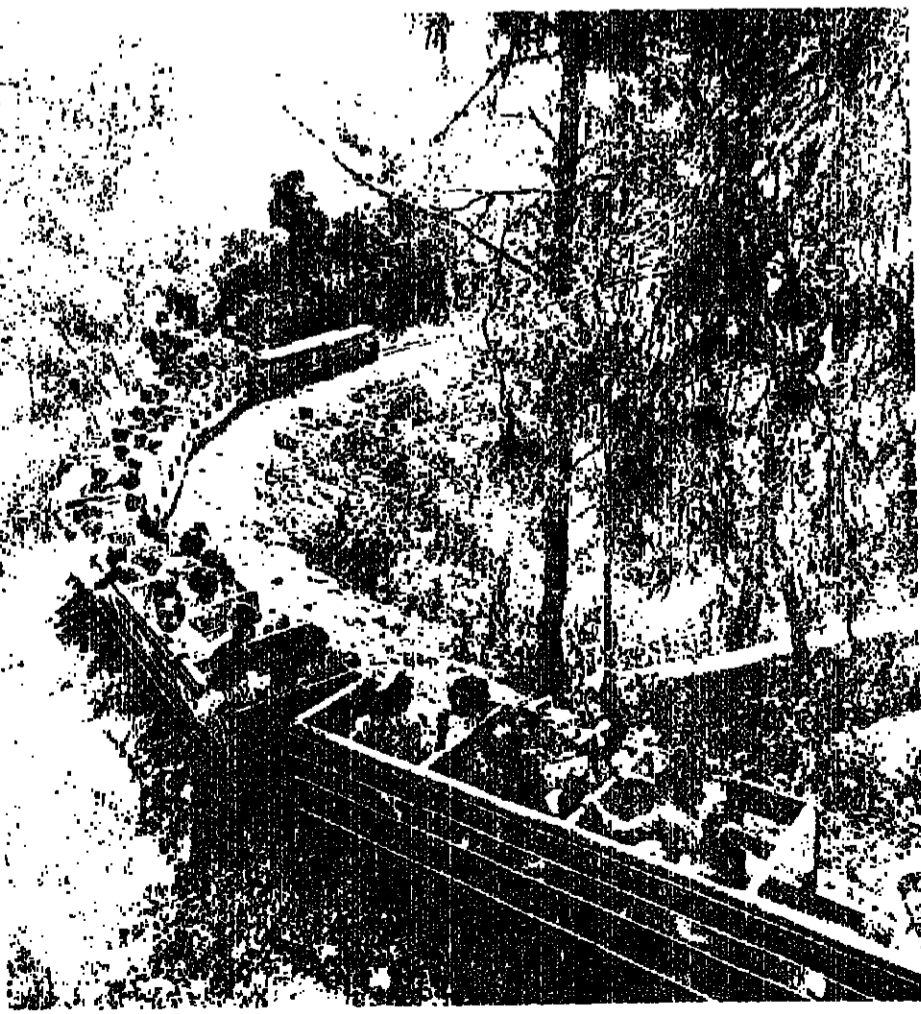
Professor Shulov reckons that of the 1,000-odd visitors a day, 250 are Arab, mainly children in school classes. There are about the same number of Jewish children, and half the entrance is adults. This again is unusual, as zoos usually attract two children for every adult.

THE Professor has plans for a pet shop, a large house for apes, and a small animal hospital is now in the building stage. But his main project is one which he has several times tried to get off the ground and not yet succeeded — a children's zoo — not the usual playground, but a zoo built around quotations from the Bible, such as "the lion will lie down with the lamb" and the story of Daniel and the lions' den... so the children can explore and learn at the same time.

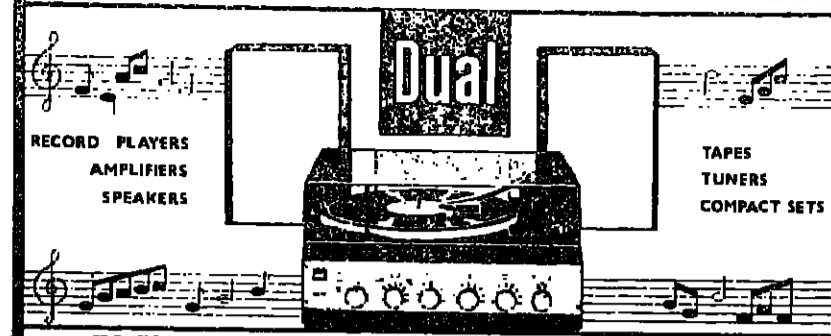
The zoo's budget last year was IL450,000, of which more than IL250,000 was its own income; IL100,000 came from the Municipality. But the place finds itself hard put to support even the minimum staff of 20, including keepers and helpers and a veterinary surgeon.

But whatever the current problem: shelling, sniper fire, starvation, snow, or only money shortages... this is one zoo with a will to survive. Prof. Shulov notes that he is the only survivor from the original zoo company in Rehov Harav Kook; next in seniority are two vultures, from the Shmuel Hanavi time.

The miniature railroad is one of the most popular attractions for the children — and the adults — who visit the zoo at the rate of about 1,000 per day.



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**Notice to the Public on the Safety Classification of Passenger Ships**

In accordance with an order signed by the Minister of Transport on February 20, 1968—Commodities and Services (Control) Order (Safety Classification of Passenger Ships), 5728-1968 (Published in Kovetz Hatakanot No. 3194 dated 24.3.1968), I have classified the passenger ships listed below which are engaged in the transportation of passengers from Israel in accordance with the safety standard of each ship.

The aforesaid order defines five safety classes, namely "AA," "A," "B," "C," "D," the highest class being "AA," and the lowest one "D."

The safety classification is determined by the compliance of each ship with the requirements of the International Conventions for the Safety of Life at Sea. If the safety classification of a particular ship is altered, a special notice to that effect will be published.

No.	Ship's Name	Safety Classification	Year of build
1.	DAN	AA	1964
2.	MESSAFIA	C	1962
3.	ENOTRIA	C	1961
4.	SAMSUN	C	1957
5.	IZMIR	B	1955
6.	APOLLONIA	C	1954
7.	PEGASUS	C	1950
8.	QUEEN ANNA MARIA	B	1954
9.	OLYMPIA	B	1951
10.	NILI	AA	1964
11.	ISKENDERUN	C	1950
12.	HERMES	C	1950

The attention of the public is drawn to the provision of the aforesaid order obligating whoever sells tickets for a voyage from Israel on board a passenger ship, prior to the sale of the tickets, to provide the prospective passenger in writing and on a separate document, with the following particulars: the ship's name, its year of build and safety classification assigned to the ship in accordance with the aforesaid order.

J. CAHN  
 Director  
 Department of Shipping and Ports

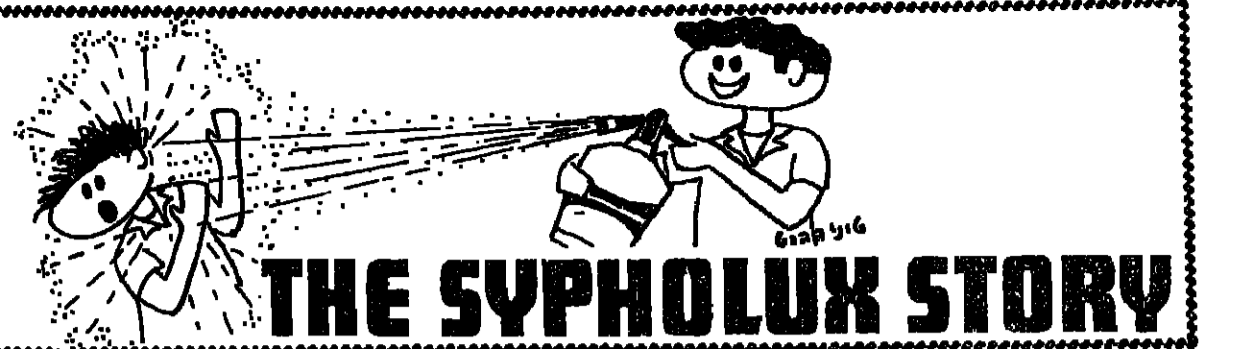
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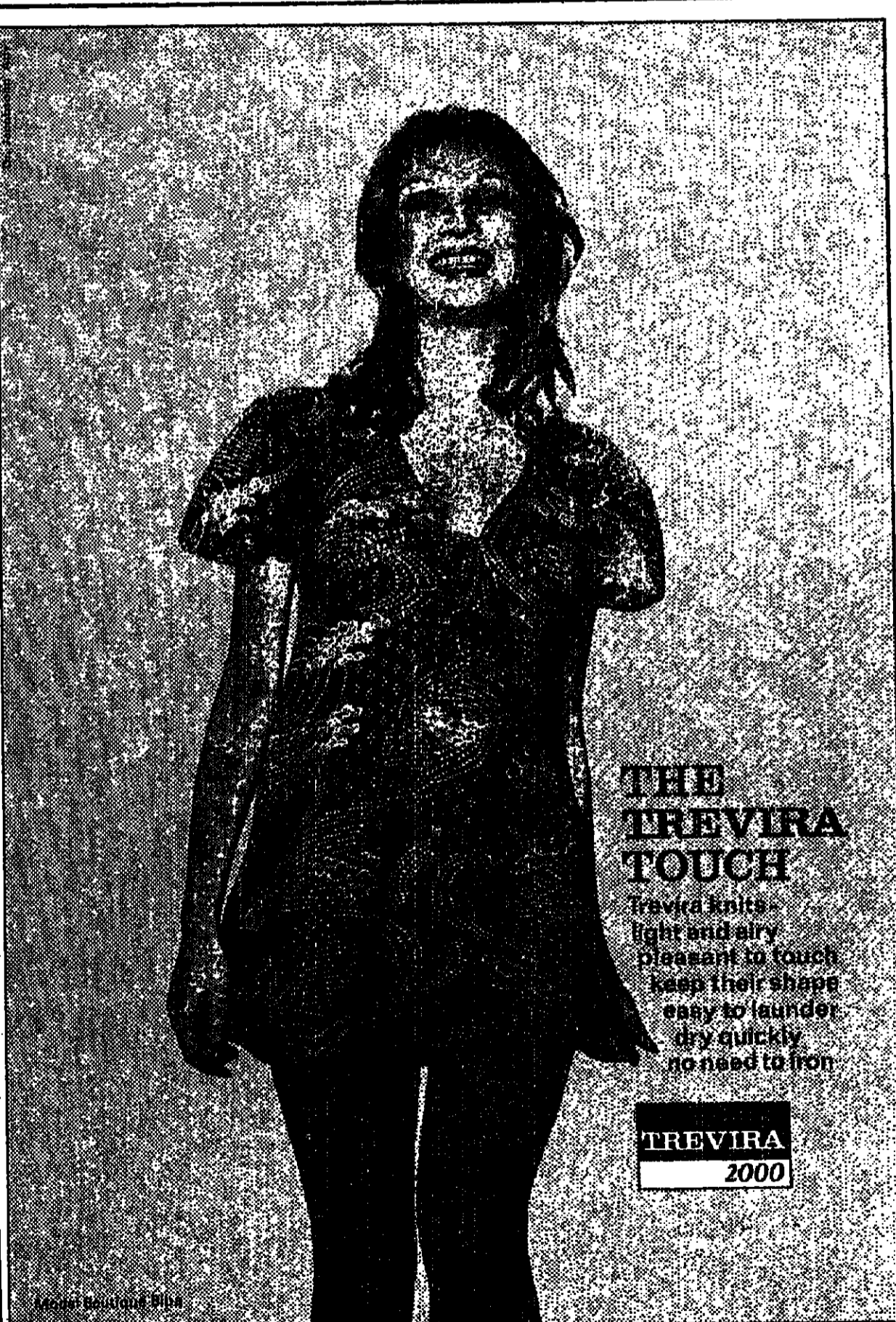
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**MARKETING WITH MARTHA**



My nine-year-old Sypholux bottle — the thing that makes soda water — was dripping all over my refrigerator. I took it to the Sypholux service station in Tel Aviv. Within seconds, a man looked it over and said, "We're giving you a new one instead. The bottle is 'New or renewed,' I asked. "Renewed, but like new," the man said. All with a smile, no fuss, no waiting, no charge. It seemed too good to be true. Most of the Sypholux story seems too good to be true. It is an Israeli business, built on water and carbon dioxide. It creates no pollution, has no throwaway parts, gives unlimited free service. And the price of the home-siphon has not risen in 23 years of business. An eight-cup Sypholux bottle costs IL29, just as it did in 1949 when the Gruenwald family, originally from Hungary, set up the firm in Tel Aviv. In fact, this means a continuous decrease in real price, because of the decline in value of the pound. Officially, the home-siphon carries a three-year guarantee, with the stipulation that the apparatus be used according to instructions. In practice, free service is limitless, making Sypholux an ideal "lifetime" wedding gift. Because parts can be replaced indefinitely, new customers consist of new couples, new immigrants, Arabs in the new territories — and satisfied customers who decide that a second Sypholux bottle would be a useful thing to have in the house. All in all, there are an estimated three-quarter million Sypholux home-siphons in use in Israel today. The home-siphon sold in Israel is a standard-looking product, silver-coloured metal with a couple of red lines for decoration and a red hard-plastic head. When I visited the office of the firm's Deputy General Manager Moshe Miron, the first thing that caught my eye on his desk was a gold-topped Sypholux bottle with a black top. "What's this?" I asked. This, Mr. Miron explained, is the export model. It goes to South Africa, Iran, and to the United States, where it is sold under the name Kraftware. A major outlet is Sears, which features it as a decorative asset to the home bar.

loos agents — which include almost all grocery stores and supermarkets — are instructed to open the boxes and check that all 10 balloons inside are good ones. If not, they are exchanged on the spot. At the same time, Sypholux warns the public to beware of imitations of its balloons — empty cartridges which have been filled by backyard operators and peddled in used boxes. To be sure the product is authentic, you should see that it is a fresh, sealed Sypholux box before the sales clerk opens it to count the balloons. At my request, Mr. Miron gave me a lesson in proper soda-making. Fill the bottle with cold water until it starts to overflow. Then give it a gentle shake and the water will settle at the level just below the plastic neck. (In my experience, this is too much water for some bottles. Mine has to be a little less full, or it leaks when the gas is put in.) After the water is in, screw the head on and give a little extra twist to make sure it's tight — but don't force it. Put a balloon in the holder, turn it until the gas whizzes in, then unscrew it. Shake the bottle, then repeat the process with a second balloon. (The one-litre siphon takes only one balloon; the standard two-litre model takes two, not more.) Shake again, and refrigerate before using. There is never any need to wash the bottle. Mr. Miron insists, although rinsing it out with plain water will not harm it. When not in use, the bottle should be left open, with the head resting lightly on it, if you wish. Despite the fizzing noises sometimes made when a balloon is properly inserted, there is no danger involved in using a Sypholux. Mr. Miron replied in answer to my question, "I must confess it took me a long time to learn to fill these contraptions, and I managed to plead terror of it in my early years of marriage, leaving the job over to my husband. Gradually, I took over the task. There is only one case on record, and that a recent one, of a Sypholux exploding: This was Lag Ba'omer some schoolboys made a complicated rocket out of a siphon and heated it, and it did blow up, fortunately injuring no one. Sypholux maintains six permanent service centres for its siphons: at its factory at 108 Gibborat Yisrael, Tel Aviv, and at 2 Milev Yisrael (Kikar Hamoshavot), Tel Aviv; in Haifa, at 18 Rehov Hashmonayim; in Jerusalem, at 16 Rehov Shamonayim; in Beer-sheva, at 31 Rehov Hashmonayim; and in Eilat, "Sypholux 121/1."



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## HOW TO FACE

By Lea Levavi  
Jerusalem Post Reporter

TEL AVIV. — DYING has become a university subject and the specialty of a professor now visiting Israel. Professor Jeanne Benoit Quint of the University of Washington in Seattle is here for six weeks as a guest lecturer at Tel Aviv University's Nursing Department. She also gives workshops on her subject, "death and the dying patient" to nurses not enrolled at the university. Field trips to hospitals and medical institutions, as well as consultations with Tel Aviv University nursing professors, are included in her busy schedule.

"I love this country because it reminds me of California," she said when we met at the university. "All the orange trees and palm trees — and the climate." Professor Benoit is a native of Southern California and taught at the University of California, in San Francisco, before going to Seattle. She has been married for two years and has four children and six grandchildren by marriage. "That's quite something for a woman my age to get used to."

"What I really like about Israel is that there's so much life here; it's so stimulating." It seemed the wrong moment to make the transition from life to life but there was no choice. Her specialty is work with the patient suffering from a life-threatening illness. People refer to her work as "having to do with dying" but she prefers the positive approach. If we forget that the dying patient is still alive, we cut him off from the main

stream of life and do him an injustice. "There is a difference between calling someone a dying patient, and calling him a living patient with a life-threatening illness," she said. "The difference — and it is not just a question of semantics — is in our reactions to him."

Our culture is basically "death denying"; we don't know how to cope with death so we prefer not to talk or think about it. However, especially with the increase of older persons in the population, there is no choice but to face it — especially for nurses and other hospital workers. Israelis, no less than Americans, are death deniers — she believes from what she has seen here. In Israel, the war situation may have something to do with it; but the aging population — a problem this country is beginning to deal with — plays its part.

The moment someone is classified as a dying patient, explained Professor Benoit, we change our whole attitude and behaviour toward him. "We don't know how to communicate with him, and communication is strained or sometimes nonexistent. Even patients who do not know their real state begin to suspect the truth because they are sensitive to changes in the behaviour of those around them."

They see people are uncomfortable in dealing with them and they begin to understand why — despite our efforts to hide the truth. This very hiding — an outgrowth of "death denying" — is another injustice to the patient. "I sometimes marvel at people's capacity to take adversity if they're given the chance to know the truth... We should be realistic with the patient and let him participate in the major decisions made about him."

"Because the medical profession is so oriented to life-saving — patients for whom there is no hope are given 'heroic' and kept alive "when it might be better to let them die a natural, dignified death. But that raises the question of euthanasia. Should a suffering patient be killed or allowed to kill himself?"

"There are some who would go that far. My personal philosophy, which I said, is to include the patient in decision-making. If there is really no hope and he knows it, he may



Prof. Benoit

## DEATH

of dying." She then decided to find out how hospital staff and the patient's relatives react to the dying patient, using a field approach like that of cultural anthropology.

She and the other researchers observed hospital workers and patients' relatives, as well as the patients themselves, and interviewed them. "Because we cannot be honest with ourselves about death, and therefore cannot be honest with the patient, we tend to cut him off and leave him in his own world of fantasy and imagination, which may be over worse than reality."

Professor Benoit has also done research on young insulin-dependent diabetics who are, in a certain sense, threatened with death. The adjustment to controlling their lives — especially for young people who want to have fun, eat what their friends eat, etc. — is difficult; but failure to make that adjustment could result in death.

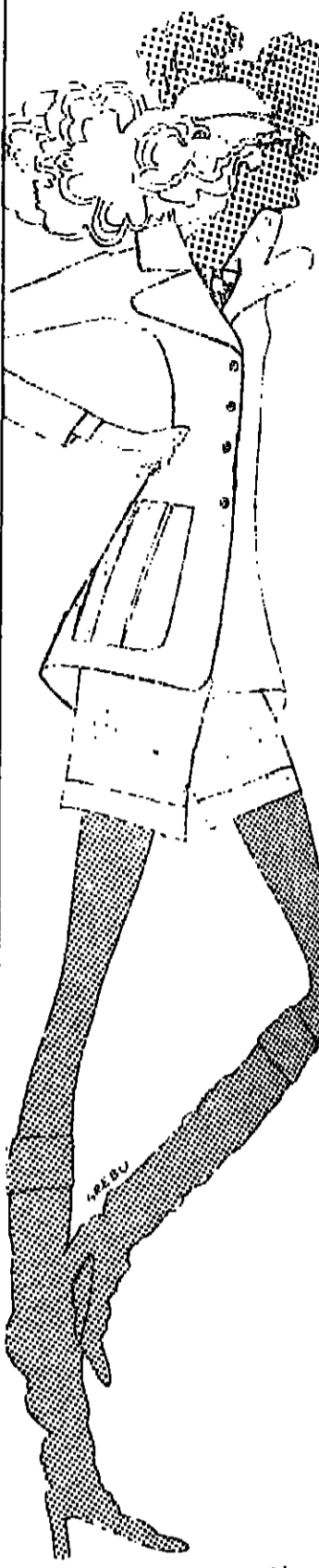
Her next research project will be a record study of dying patients in a teaching hospital — to find out how many dying patients nurses must handle on an average, as opposed to patients who recover.

Many things true of the dying patient are also true of attitudes toward patients whose illness or injury has left them handicapped. They are given false hopes of recovery even when there is no hope "because our youth and beauty oriented culture makes us uncomfortable with handicaps, too." Rehabilitation and learning to cope with the problem are often delayed because medical workers and the patient's relatives are too uncomfortable with the truth to help the patient face it.

"Fifty years ago, early death was common, most students had personal experiences with death in their own families. Today this is not necessarily so." This is one of the difficult problems in today's nursing schools, students from middle-class, "furnished" homes find the hospital milieu shocking and hard to take, and the life-saving orientation of their studies and work makes facing death even more difficult.

Professor Benoit began doing research in this field at the University of California. Her first project was a follow-up study of 21 women who had had breast removed. "One thing I found is that the diagnosis of cancer produces a fear not only of death but of a particular way

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VISITORS' GALLERY: GISHELLA WARBURG WYZANSKI

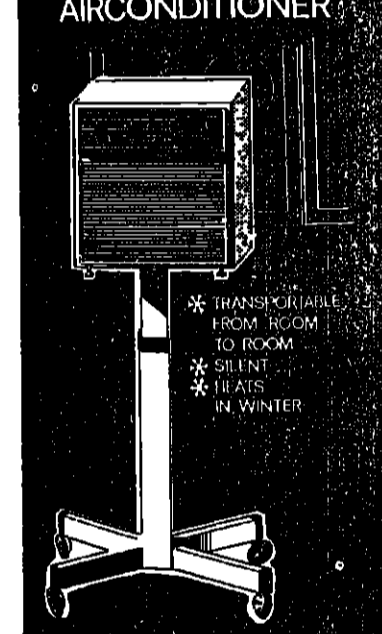
## The Szold Institute

FOR Gisella Warburg Wyzanski, her recent appointment as Hadassah's Chairman of the Henrietta Szold Institute for Research in the Behavioral Sciences rounds off decades of activity on behalf of Jewish children and youth. In Berlin, in 1935, she helped to select and train Youth Aliya youngsters for immigration to Israel. In 1938, she went to the United States to raise money for the cause.

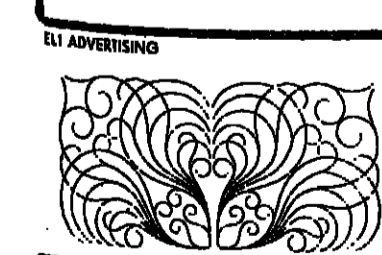
"I remember that I cried, because I didn't want to go 10,000 miles to raise money for the cause."



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Youth Aliya child had gone: I didn't think anything could happen to me in Germany." But, while she was in America, her uncle, Fritz Warburg, was arrested in Hainburg; he eventually came to Israel through Sweden to join two of his daughters here. After "Crystal Night," the American branch of the family refused to allow her to return to the United States to raise money for the cause.

In New York, she went to Hadassah, because of her interest in Youth Aliya, and asked if there was anything she could do. They told her: "Wonderful, you can make speeches and collect money." She pointed out that she had never made a speech in her life, even in German, let alone in her "German English," but they sent her off regardless on a six-week coast-to-coast speaking tour. "They have been forcing me to make speeches ever since."

Urgent need  
In 1943 she married Judge Charles E. Wyzanski, Jr., a federal judge, and settled in Boston. Distance from headquarters in New York has not prevented her from serving for many years, and in capacities, on the National Board of Hadassah.

"The Szold Institute," she says, "was Henrietta Szold's last project. When she was 81, she presented her plan to a conference of social welfare workers in Jerusalem, and told them that generally she tried to convince people about the necessity for an idea, but time was running out for her, and this once they would just have to believe her that such an agency was urgently needed. She had saved a modest fund for a small beginning of such an institute; Hadassah had been giving her \$5,000 annually as a birthday present, to which she added \$25,000 given by Hadassah in memory of my uncle, Felix Warburg, 'Le Motez Hayeled' — the name she gave to the institute — was to be run on the interest. The capital, she hoped, would be increased as the importance of the project was recognized."

Her dream has not yet been fully realized. Today the Institute gets some money from the Government, the Jewish Agency and Hadassah, but a large part of its budget is covered by commissions for specific research projects. It is now doing research for the Prime Minister's Commission on Youth, Acting as a bridge between the academic community and executive bodies, the Institute has been able both to analyse problems and even to forecast them. Now everybody talks about the Larnel Black Panthers and what makes them tick, but in 1963, when attention was concentrated on the War of Attrition,

the Institute warned of the danger of another Wundt Salib.

"Israel is so small and so volatile that it can do things in society that America cannot do," says Mrs. Wyzanski. "It is very difficult in the United States to change wrongs, even after a problem is recognized. Israel can study potential stresses even before they exist; social problems are so fresh that action for change is comparatively easy; the effectiveness of programmes can be tested and followed up. The results can be of use to other countries struggling with similar problems."

Another of Gisella Wyzanski's interests has taken her to see the ulpanim in Hebrew for Arabs, and in Arabic for Jews, organized by Eceq Homo and sponsored by the Hebrew University. Back in the 'forties, a Unitarian minister in Boston, concerned about the persecution of the Jews by the Nazis, founded an interfaith organization known as "Children for Palestine," which initially helped Youth Aliya. Today, renamed the Fellowship in Israel for Arab Jewish Youth, the Organization has built a clubhouse at the Neorim Youth Village, where Jewish youngsters meet with Arab youth from the Little Triangle; the Organization also supports a joint programme at Den Shamon, and gives scholarships to Arab students at Israel's universities.

Peace in action  
"When the late Aline Barut, Mother Superior of the Eceq Homo Convent, described the ulpanim during a visit to Boston, the Fellowship was so inspired by her proposal that generally she tried to promote human relationships between Jews and Arabs, that they made a spontaneous donation to help the programme. This week I met Sister Rose Therese, in charge of the ulpanim at the Eceq Homo Convent, and saw the ulpanim at work. It was a remarkable experience."

"The whole question of Jews and Arabs living together has become one of the most crucial in the world," she comments. "Whatever political outcome, it is clear that the two peoples are going to live in close contact from now onwards. Yet the relationship is a subject that social scientists have hardly touched. The Szold Institute hopes to do research on the interaction of Arab and Jewish youth, using the work of the Jerusalem Municipality and the I.C.C.Y. It is trying to get the research funded by the Ford Foundation. I have an idea that the results will amaze the world, which tends to accept clichés as interpretations."

Philip Gillon

## DOGS DINNER

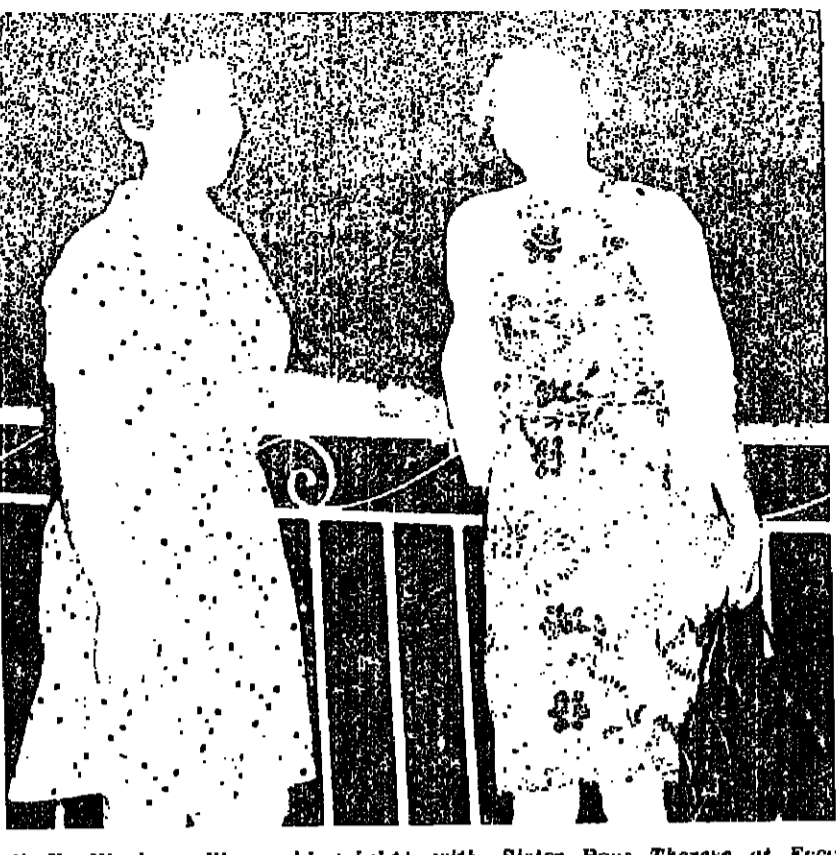
NEW YORK (AP). — A New York State Supreme Court judge volunteered this week to eat lunch in a Chinese restaurant — to prove he considered it safe to eat Chinese food.

Justice Samuel A. Spiegel made this offer after presiding at a court hearing in which the 900-member Chinese-American Restaurant Association accused "The Village Voice" of holding them up to ridicule and contempt for saying that dog meat is served in their restaurants.

An article called "Dobermans are delicious," said that "dogs are cooked and served in Chinese restaurants." Justice Spiegel said, "I suppose it was something that was intended to be funny. But it didn't turn out that way."

"Will it help if I and the two lawyers have lunch in a Chinese restaurant to show that we are not afraid to eat there?" he asked.

The Association agreed to withdraw newspaper of holding them up to ridicule and contempt for saying that dog meat is served in their restaurants.



Gisella Warburg Wyzanski (right) with Sister Rose Therese at Eceq Homo on the Via Dolorosa. (Nachumita Israeli)



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By Catherine Rosenheimer Jerusalem Post Fashion Reporter

PAPCO is one of the newest names in the local fashion market, producing both standard shirts for men and children as well as fashion styles, all in a stretchy knitted cotton velvet, the correct term for which is "plush."

The idea for the company started six years ago, when Yehuda Finkovitz, the company's managing director, was still an economics student at Tel Aviv University. He received a present of some cotton velvet shirts from abroad, found them extremely comfortable and practical to wear — and found that all his friends were keen to buy the same.

Having a father in the textile business, he tried to interest him in producing this type of shirt; his father suggested that he go ahead and try himself. "I never thought the 'rag trade' was much of a business — intended to go into the computer field. Today I'm still not convinced that computers aren't a better proposition," says Yehuda.

None the less, a year and a half ago, things started moving at Papco. Knitting machines were rented initially, and know-how for the somewhat complicated process of

producing plush fabric was purchased from abroad. Once the teaching problems of the first stage — producing the fabric — were overcome, a further problem arose: the fabric is a tricky one where pressing and making up are concerned, and although the idea was simply to produce and sell plush, Papco found themselves forced into the ready-to-wear field as well.

Manufacturers were frightened to use the fabric and stocks were piling up. Last winter, with the velvet look very "in" (it promises to continue for next autumn too) Papco came out with well cut pants and blazers as well as maxi dresses, all of which sold well, as did children's and adult's shirts. The fabric comes in three different blends: 80% cotton, 20% polyester, a tough combination suitable for trousers and jackets; 80% cotton, 20% nylon, a blend which gives the fabric a stretchy quality, making it suitable for beachwear, summer dresses, even blouses — and possibly "babygrow" suits for infants, though this is not a field which Papco have as yet investigated; the third type of plush is 100% cotton, which can also be made up with a rib effect for a corduroy look — the pure cotton plush is used for all types of shirts.

Now selling in about 100 shops throughout the country, Papco last week launched their new summer fashion styles — lots of brief, comfortable looking mini dresses like the ones pictured here and also one or two maxis and skirts with coordinating tops.

their range not only to the tastes but also to the pockets of young soldier girls who like nothing better than to get out of uniform, but have to plan their fashion wardrobes on shoestring budgets.

Seen here are two suggested "mix and match" wardrobes, with separates than can be combined in a variety of permutations.

In the first photo below total price of all four items shown is IL137.20: V-necked shirt at left is in red and white stripes, topping a red pleated mini skirt (available in other colours too.) On the right, a striped vest top in blue and white topping well cut navy blue pants. Also included in the budget is another short sleeved tunic shirt in a plain colour, which can be worn underneath the vest top to give a layer-look.

In the second photo total budget is IL131.20: components of the wardrobe are a cut-away top dress in blue with yellow, a flower print shirt in yellow with white and a pair of long dark brown pants; thus the dress can be worn on its own — as shown at right, the three items can be teamed together, the shirt and pants worn alone or the dress and shirt minus the pants for a pin-afore effect.

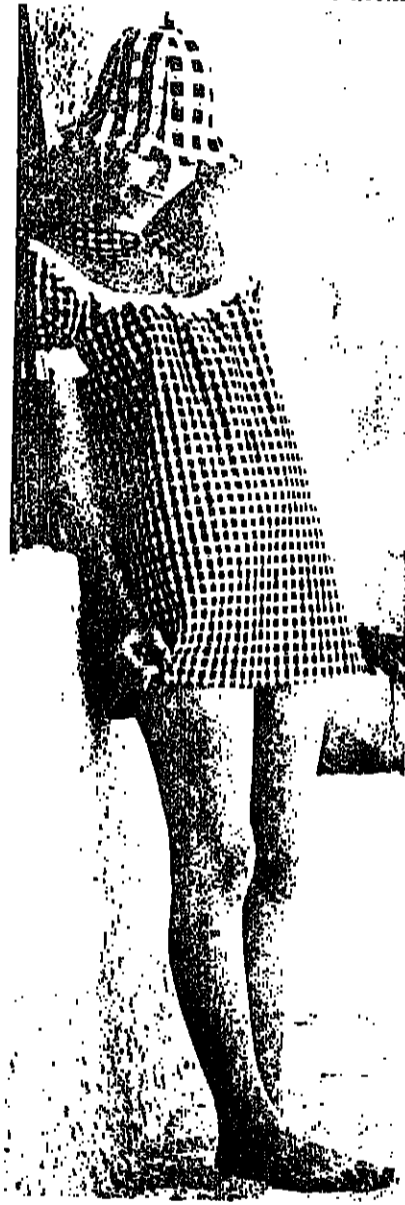
Good value — and of course Shekhem give their usual discount to soldiers with special coupons.

CALL them baby doll dresses, maternity dresses or what you will — actually they are smocks, and making their appearance in a big way on the summer fashion scene just now — in all kinds of fabrics,

Smock top from Alaska comes in checked seersucker, repeated on trouser turn-ups. It has brief, frilly butterfly sleeves and square-cut necklines.



Another smock and pants outfit from Alaska, this one in dark ground floral grommy print trimmed with broderie anglaise — and again, the smock fabric is repeated on trouser turn-ups.



Yet another version of the smock — this one from Hamashbir Latzchan, in crisp black and white check fabric with semi-circular yokes in contrasting bright orange. The style comes with or without sleeves, has broderie anglaise trimming.

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## Summer camps for 1,170 underprivileged mothers

Jerusalem Post Reports  
1967, A.V.I.V.

A NEW summer programme of vacation camps for mothers and children of underprivileged families will be conducted this autumn throughout Israel by the Moetzet Hapoalet-Pioneer Women.

Mrs. Beba Hilel, general secretary of the women's social service organization, revealed this week that a new project to aid needy families will cater to 1,170 mothers and their two youngest children in special vacation camps set up in community centres and day-care and schools throughout the country. This imaginative venture is designed to bring much needed rest and recreation to hard-pressed women with large families from city slum neighbourhoods and struggling farm settlements and development towns.

Each participant will enjoy a day-long programme of good food, sea bathing, sports, handicrafts, lectures and entertainment. At the same time more than 2,340 children, according to current plans, will be cared for separately in the camps to insure complete relaxation for the hard-working women. A total of 17,550 vacation days will be provided by the Moetzet Hapoalet in the programme which will reach hundreds of women in Israel who have never enjoyed a vacation in their lives.

### Nominal fee

The entire programme will cost approximately \$100,000 (IL120,000) to execute. Each mother pays a nominal fee and the government programme in coordination with Democratic Institute of P.M.'s office and municipalities are expected to participate. But the bulk of this budget, it was emphasized, must be borne by the Moetzet Hapoalet-Pioneer Women as an addition to its continuing programme that includes more than 1,100 child care, vocational training, community and other centres throughout Israel.

The programme is being conducted through scores of volunteer members of local Working Women's Clubs throughout Israel, associated with the Moetzet Hapoalet. Its sister organization abroad — Pioneer Women — has been called on to help finance this project.

### WEE WOMEN



"I think I'll go shopping. According to your horoscope, you'll be generous today."

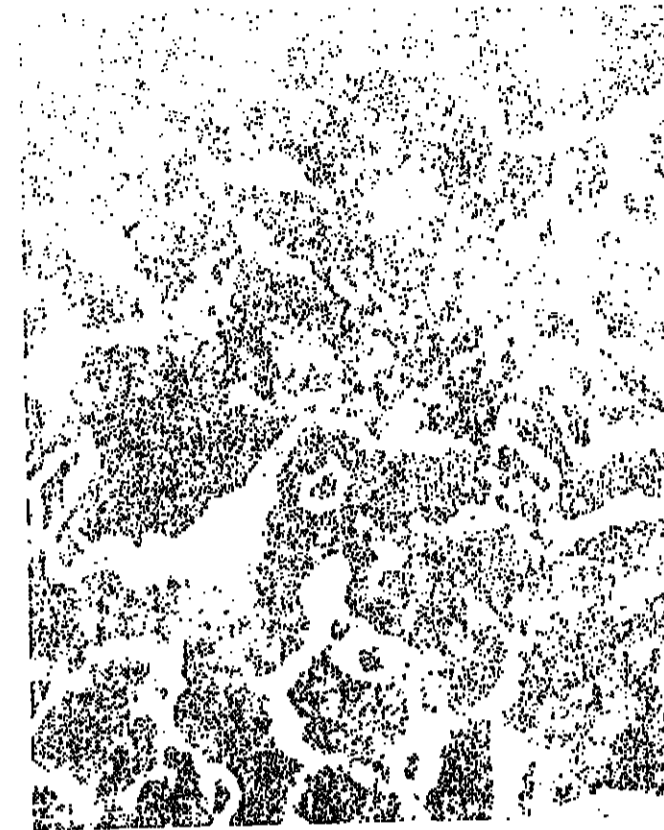
### New on the market

#### Plastic wrap

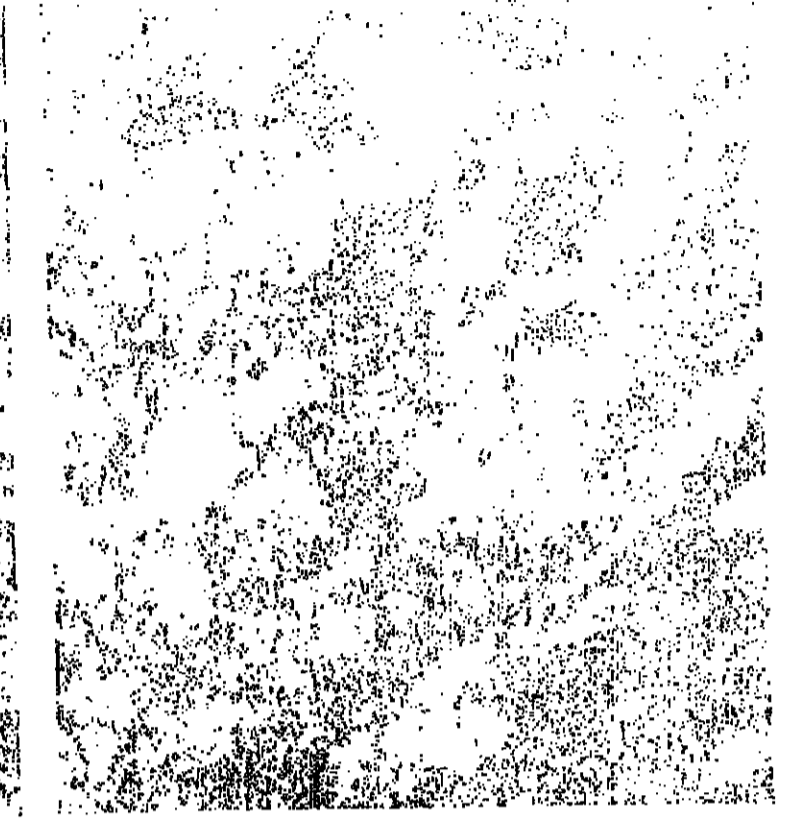
THE plastic factory of Kibbutz Hazorea, Plastopl, is now marketing a resilient transparent plastic "Plastora," which comes in rolls and is packed in an elongated box with a sharp edge for easy use. Plastora is handy for storing all kinds of raw and cooked foods in the refrigerator, keeps them fresh and prevents smells from spreading. Its flexibility makes it ideally suited to all forms of produce and containers, to the edges of which it adheres firmly.

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Magnified photograph of dry skin



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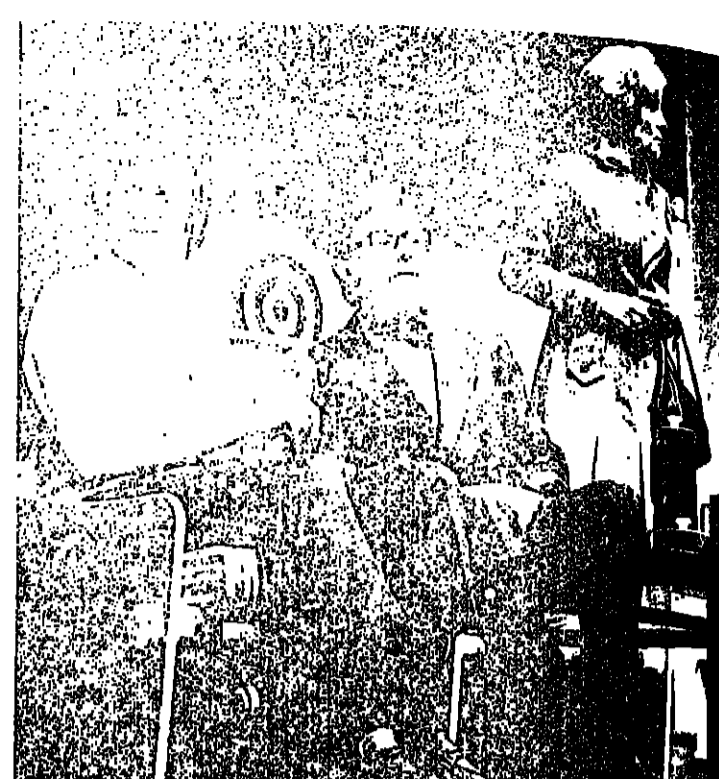
SHEKEM launched their new summer collection this week at a special showing for girl soldiers at an army base "somewhere in Israel." This time, Shekhem have very carefully geared a great part of their range not only to the tastes but also to the pockets of young soldier girls who like nothing better than to get out of uniform, but have to plan their fashion wardrobes on shoestring budgets.





Gideon Shemer, as Mel, is comforted by Ruth Segal...

MON  
TUE  
WED  
THUR  
FRI  
SAT  
SUN



...and has a session with Yehuda Fuchs (the older brother), and Bronka Saltzman (one of his three sisters).

**THE PRISONER OF SECOND AVENUE** by Neil Simon, presented by the Cumori and Natifa Theatres, translated by Yaacov Shabtai, directed by Leonard Schach, designed by Arnon Adar.

"THE Prisoner of Second Avenue," which has been convulsing them on Broadway for about a year or so, is another of Neil Simon's cornucopia of laughs, except that this time there are even more of them. Simon's facility with funny lines is phenomenal; it is known that he actually has to delete some of them after trial performances because, coming so thick one after another, they do not give the audience a chance to laugh. The subject of all that hilarity is a modern urban life, the unbearable pressures endured by those living in the big city, epitomized by New York.

The play opens with the hero unable to sleep in his expensively shabby apartment 14 floors above Second Avenue because the airconditioning keeps his bedroom at freezing temperature, two airline stewardesses next door are entertaining a couple of visiting basketball players with music which goes right through the thin crumbling walls, the traffic noises — at 2.30 a.m. — reach all the way up. He is also worried that he may be fired from his well-paying job after 22 years. It is a mark of the author's peculiar genius that he managed to invent new funny lines for all those overworked subjects, even the hero's psychiatrist.

As the play progresses, Mel Edison is robbed, his fears concerning the job materialize, his sanity becomes impaired to the point where he spends his days walking around the house dressed in a baseball uniform tossing the ball into the mitt. He becomes the concern of his family — three widowed sisters and a brother — who sit in council trying to find ways of helping him, with as little money as possible — and here the author again succeeds in inventing new jokes on the overworked subject of a (Jewish?) family.

It is unfair to quarrel with a playwright for not having written a play dealing profoundly with significant problems when all he set out to do was to write light entertainment, but "The Prisoner" is a play which does touch on a serious problem. Only instead of dealing with the problem as the viewer has a right to

expect once the theme has been established in the opening scene, it merely exploits it for gags, under which there is nothing but a collection of clichés. Moreover, the author unfairly forces the issue by such improbable coincidences as burglars and loss of job coming about the same time, piling on top of it such an irritant as water stoppage which deprives the heroine of the comfort of a bath.

I may sound ungrateful and quibbling, but after having a good laugh at all the gags on the subject of missing trinkets, I couldn't help thinking how improbable it was that burglars who expected the owners of the house to walk in any moment, and with such valuable items as a television set and stereo on hand, would waste their time on cleaning out the medicine chest in the bathroom. I have no quarrel with Neil Simon for not writing the play about a modern urban job, but I resent being promised solid nourishment and getting nothing but whipped cream.

Leonard Schach's direction is sharp and precise and faultlessly timed, but it could have been better had he shown less restraint in treating the visual gags. Moreover, the effectiveness of the show suffers from the heavy-handed acting of Gideon Shemer as the hero. Having read the play before seeing it on the stage and laughed myself silly at the funny lines, especially in the opening scene (the play sort of sags in the middle and perks up later to end with a bang mixed with a whimper), I was disappointed at the silence of merely faint laughter which greeted some of the best lines, which I could attribute only to Gideon Shemer's inability to project those lines with the sharp-edged precision required.

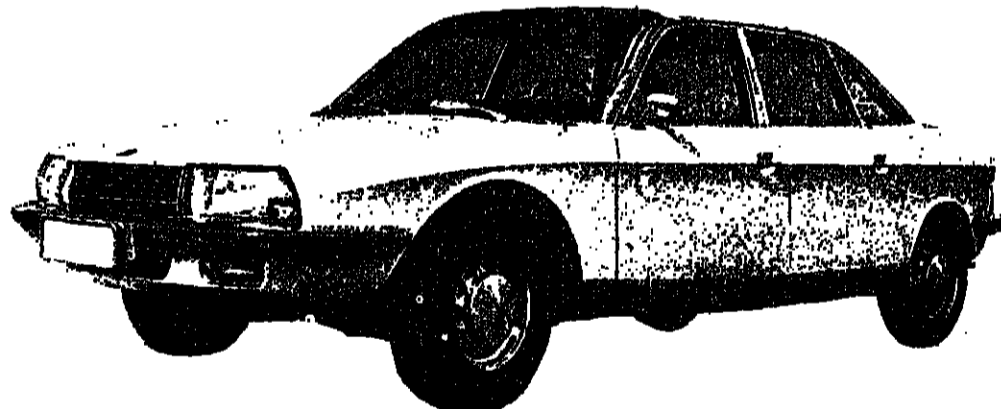
I enjoyed the performance of Ruth Segal, who plays the scantily written part of the wife with her customary charm and makes the best of all the funny lines. Yehuda Fuchs delivers a competent performance as the unloved but successful older brother, and the three sisters are Bronka Saltzman, Leah Schlanger and Esther Grinberg-Shevek. The last deservedly gets most of the laughs as the family snob.

Arnon Adar's set is a chillingly sterile, mercilessly-lit living room with huge apartment buildings in the background looming as a constant menace.

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You don't have to wait until 1976, to enjoy the "Wankel" engine, the RO 80 is available now at any one of AUDI NSU dealers.

Get out of the herd — drive a RO 80

# AUDI NSU

AHEAD THROUGH TECHNOLOGY



Eighteen-year-old Jackie, from Jerusalem (left), says that she enjoys being on stage, despite her shyness. Above: Solo dance by Rose Kubit, from Nazareth. At right in dance group is Ibrahim Darwish, who wrote the lyrics for "The Red Shoes" and "Nasser e-Din." Other male dancers are from "The Lights of Jerusalem." Right: Director Elias, centre, explains a scene to Avraham Fakiro, seated, while Adci Hamdi looks on.

TEXT:  
Sami Kamal  
PHOTOS:  
Benjamin



## Andersen in Arabic

THIS is a theatrical age, and like young people the world over, young Arabs have taken to acting. The Arab is an actor by nature. Endowed with great imagination, he is attracted by fairy-tale situations and the chance of appearing before an audience in a role he understands but cannot hope to achieve in real life appeals to him enormously. In addition, despite his outward grave formality, the Arab has an inner gaiety of spirit which finds an outlet in acting.

These are some of the factors which made it possible to form the Jerusalem Arab Theatre Group, which presented a dramatization of Hans Christian Andersen's "The Red Shoes" in a Thousand-and-One-Nights setting at the Khan last night.

The venture is directed by Arieh Elias, who immigrated from Baghdad in 1947 at the age of 27, and is a lecturer in drama at the Arab Teachers Seminar in Haifa. He was the first person to bring theatre to Nazareth in the early 'sixties, and in 1970 Mayor Teddy Kollok asked him to help set up a drama group for Jerusalem Arabs.

Elias found so much enthusiasm in the schools — among teachers and pupils alike — that within a year he was able to organize the group which the Khan has taken under its wing on behalf of the Municipality. The price of tickets is minimal.

"The Red Shoes" is the group's second production, and as Arieh Elias said in his speech prepared to welcome Mr. Kollok to last night's performance, "It is my greatest hope that these two plays will be the nucleus of a Fine Arts Institute for the training of young Arabs."

Such an institute has been his dream since 1956, and he is still battling for it like a man possessed.

"Sometimes, when I'm depressed, I tell myself that I'm building castles in Spain," he says sadly. Then with abrupt defiance: "But I'm not, and I'll tell you why. Our first play, "Nasser e-Din," was a great success all over the country. But when we gave a matinee performance at the Eather Cinema in Ashkelon last summer, we were absolutely dumbfounded. It was at the height of the Gaza bomb incidents, but over a thousand Gazans turned up in 25 buses, escorted by army vehicles. There were several ambulances outside the cinema in case of an emergency, and we were all literally shaking with fear: we knew we were risking our lives.

"But the Gazans braved it all. They filled the hall and were flowing — lots of them had to sit on the floor — and for two hours they had the time of their lives. All the tension, all the fear melted away. When it was over, the Governor of Gaza

came up and shook my hand. 'Arieh,' he said, 'It's like a dream.'

"And that's not all. My actors said, 'Now we must take the play to Amman!' 'Right,' I said, 'only half in jest. I'll drive you there.' Do you realize what this means? It's more than just success. This is what I've been trying for from the very beginning. My aim is, first and foremost, to break new ground in Arab-Jewish relations."

How did the dream begin? "I was in Paris in 1956, and saw a group of native Moroccans playing Moliere in Arabic in an Oriental setting. I told myself that if they could do it, so could I. I came back home, and with a group of professional actors from the Oriental communities, I presented — under the auspices of Ohel — the original of Ahmad Shawki's 'Majnun Lella,' (Mad Lella), a Beduin love story in verse. After the gala performance, the late Speaker of the Knesset, Yosef Sprinzak, said: 'The only word I understood was majnun, but I felt the beauty of the rest. I am glad we have Arab actors with such experience.' I told him who the actors really were. He told me, only an Arab theatre with pure Arab actors will do. Otherwise, we are wasting our time."

We got on to the question of repertoire, and Arieh admitted that "The Red Shoes" was hardly an Arab play.

"There aren't any children's plays by Arab playwrights that I know of, and we had to give something for school children. The one we're going to do next — 'Majnun Lella,' as a matter of fact, is of course a truly Arab play. And we're intending to produce some Tewfik el-Hakim in the future."

Is there an Arab theatre in Israel? "No, only amateur groups in Nazareth and Haifa. A glimmer, that's all. But there is talent."

The only other Israeli in the Jerusalem Arab Theatre Group, besides Arieh Elias, is Avraham Fakiro, also a Baghdadi by birth. He came to Israel in 1951, at the age of 20, and after his army service founded the "Marchot," a theatre for Oriental culture, which no longer exists. He returned last year from ten years in Paris, where he studied pantomime under the masters Etienne and Maximilien Decroux.

"The Red Shoes" is the first play in which Fakiro has cooperated with Elias as choreographer, and had an Arab of Arieh Elias's experience to direct it, they would be able to achieve one, Elias himself, suddenly leaps up and roars that if only he could get the institution he wants, he would make it as pure an Arab theatre as could be. His cast greet the dramatic statement with vehement applause.

The most revolutionary aspect of the whole venture, in Elias's eyes, is the participation of Arab girls (he appears not to have seen some of the amateur performances staged at the Y.M.C.A. in East Jerusalem). In many cases there is a question of morals involved before an Arab girl can be persuaded to go on the stage.

One of the girls, Janet Makari, 28, is a newcomer to the theatre. A Jerusalemite, she sang in Jericho before going to Egypt to live. She has just returned after 12 years, and now, achieving her ambition of becoming an actress, "I find my role as the lost aunt returning to the village enchanting," she says.

Rose Kubit, 17, is Nazareth-born of a family that originally came from Egypt. She speaks both Hebrew and English fluently. Her parents gave her permission to dance, and she eventually became a member of the municipal dance group, "The Lights of Jerusalem." She went to Europe with the group last year — and came back engaged to a Dane whom she is going to marry this summer. In "The Red Shoes" she does some belly dancing, which she describes as "thrilling."

The male members of the cast are delighted to have girls in the company: they say they are vital to the ebullient spirit of the play. The oldest actor is a 47-year-old teacher of Arabic, who acts under the name Aded Hamdi. Like young Ibrahim el-Bassal, also a teacher, he also had his first experience of theatre in "Nasser e-Din." They both feel that acting is a great stimulant. "You get to know people," they chorus. "We enjoy it."

Rasim Iras, 26 works for Israel Arabic television. He says that acting and directing are his vocation. "My dream is to make a film showing the problems of an Arab-Jewish couple who want to get married. If I could do that and act in the movie myself, my dreams would have come true."

What makes the troupe run? The salary, says Arieh Elias, is negligible. The only possible explanation is their own genuine desire to act. They all say that politics do not interest them, because they have no bearing on art in any shape or form.

They all want an Arabic theatre of their own, and believe that if they could finance it themselves and had an Arab of Arieh Elias's experience to direct it, they would be able to achieve one. Elias himself, suddenly leaps up and roars that if only he could get the institution he wants, he would make it as pure an Arab theatre as could be. His cast greet the dramatic statement with vehement applause.









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I WAS A TOURIST LIKE YOU... Then somebody said, have you been to TOUR VE-ALEH yet?

